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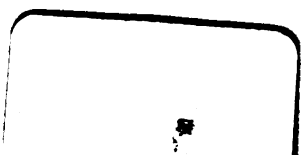
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THE
JOURNAL OF
AMERICAN FOLK-LORE

EDITOR

WILLIAM WELLS NEWELL

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NANIBOZHU AMONGST THE OTCHIPWE, MISSISSAGAS, AND OTHER ALGONKIAN TRIBES.¹

WIDE-SPREAD amongst western Algonkian peoples are the stories of the deeds and exploits of a hero-god, who figures in their creation and deluge-legends, who taught them many of the arts and inventions, and who sometimes deceived, as well as helped them. Among the Otchipwē he is known as Nánibōzhū or Nánabozhu;² the Nipisings of Oka know him as Wisakedjak, also as Nenabojo;³ with the Mississagas he is Nánibōzhū or Wánibōzhū;⁴ among the Crees he is styled Wisakketchak, and the Santeux Otchipwē call him Nenāboj, or Nanabush;⁵ the Ottawas and Chippewas of Michigan know him as Ne-naw-bo-zhov,⁶ the Menominees as Manabozho or Manabūsh.⁷

He has close analogies with the Napiō of the Blackfeet of the far western Algonkian region and with the Gluskap of the Micmacs on the shores of the Atlantic Ocean.

The meanings of the various names by which he is known are uncertain. Dr. D. G. Brinton in his interesting and thoughtful essay, "The Hero-God of the Algonkins as a Cheat and a Liar,"⁸ has ventured the opinion that Nanibozhu and Wisakketchak, as well as the Micmac Gluskap, contain within them an indication of the deceitful character of the personage to whom they are applied. Mr. Blackbird states that "the meaning of this word [Ne-naw-bo-zhoo] in the

¹ A paper read at the Annual Meeting of the American Folk-Lore Society, November 28, 1890.

² See authorities cited below.

³ Cuq, *Lexique de la langue Algonquine* (1886), p. 268, pp. 442, 443.

⁴ *Journal of American Folk-Lore*, iii. 150.

⁵ Lacombe, *Dict. de la langue des Cris* (1874), p. 653.

⁶ A. G. Blackbird, *History of the Ottawa and Chippewa Indians of Michigan* (Ypsilanti, 1887), p. 72.

⁷ Dr. W. J. Hoffman in *American Anthropologist*, vol. iii. (1890), p. 247.

⁸ *Essays of an Americanist* (1890), pp. 130-134.

Algonquin language is 'a clown.'"¹ Father Cuoq, while recognizing in both these words "la physionomie parfaitement algonquine," considers them as compound words, the etymology of which he confesses himself unable to discover. He notes the fact that among the Christianized Indians, Wisakedjak and Nenabojo are "à peu près synonyme de *singe*, dans le sens figuré de ce mot. On dira de quelqu'un qui imite ce qu'il voit faire ! c'est un *wisakedjak*."² Captain Back says: "Notwithstanding the power that Woesack-oot-chacht here displayed, his person is held in very little reverence by the Indians, and in return he seizes every opportunity of tormenting them."³ Lacombe says that to Wisakketchak the Northern tribes "attribuent une puissance surnaturelle, avec un grand nombre de ruses, de tours, et de folies."⁴ The idea of "clown," "deceiver," "tormentor," may be contained in these words, but nothing is certain regarding the derivation. It is matter of regret that the Nanibozhu tales have not all come down to us or been recorded in the language of the Indian narrator himself. Had we the *ipsissima verba* in the various Algonkian dialects, it is reasonable to suppose that much that is archaic and ancient in speech would be forthcoming. We cannot be certain that folk-etymology has not been at work; perhaps the primitive significations of the names Nanibozhu and Wesakedjak have been lost in the form which they may have assumed since the conception of their character as deceitful and clownish has arisen.

The achievements of the hero-god Nanibozhu were many; I shall enumerate here the principal ones known to the Otchipwē and Mississagas:⁵—

How he saved himself on a raft when the whole world was covered by the waters of the deluge; how he got the muskrat to dive and bring up a little mud in his claw, which, when placed on the raft, increased in size and formed a new earth. How he hunted the Great Beaver around Lake Superior and broke open the great beaver-dam at the foot of that lake. How he transformed himself into a swan, but, disregarding an injunction, fell down while flying with real swans. How he deceived the water-fowls in his dancing wigwam, but was exposed by the "diver."

Many of his exploits are located in the neighborhood of Lake Superior, the Otchipwē Kitchigāming or "Big Water of the Otchipwē." A depression in a rock on the southeast shore of Michipicotea Bay

¹ *Op. cit.* p. 73.

² *Op. cit.* p. 443.

³ *Voyages and Travels of Capts. Beechey and Back, R. N.*, London, 1836, p. 562.

⁴ *Op. cit.* p. 653. *Wisakketjakow* ("c'est un fourbe, un trompeur"), which Lacombe gives, seems a recent derivative from *Wisakketjak*.

⁵ From information furnished the writer by the Rev. Allan Salt, a Mississaga. See the Menomoni article by Dr. Hoffman.

marks where he rested after jumping across that body of water. On the north shore of the Lake, eastward from Thunder-bay Point, is Nanibozhu's grave. It is a mountain some three miles long, and, when seen from the water at a distance has the appearance of a man lying upon his back. When the Indian passes this spot he makes a sacrifice to the god by dropping a little tobacco into the water. To a mountain overhanging the waters of Lake Superior, and to a point of land close by, Nanibozhu's name has been given. Near the latter is a large impression resembling that left when a man sits down in the snow. In the long ago, the Indians say, Nanibozhu sat upon that stone and smoked his pipe before he left for his kingdom in the west. Whenever the Indians pass by that way they drop some tobacco upon the stone "so that Nanibozhu may smoke in his kingdom in the west."¹

The Ottawas and Chippewas of Michigan have other legends of the hero-god. They tell how he spoiled maple sap by diluting it so that the Indians might have to labor hard in order to make sugar from it,² a legend also related of Manabush by the Menominees.³ How, by driving his staff into the heart of every tree, he made them cease to furnish fat and oil as they had formerly done.⁴ The great rocks of flint on the east shore of Grand Traverse Bay, near Antrim City, Michigan, are the corpse of the stone-monster (his brother) whom Ne-naw-bo-zhoo there slew.⁵ On a smooth rock on the shores of the Ottawa River there are the prints of human footsteps, and, near by, a round hole "about the shape and size of a kettle." These the Ottawas and Chippewas believe to be the track of Ne-naw-bo-zhoo and the kettle which he dropped while pursuing his brother. Into these holes bits of tobacco are dropped as luck offerings for a successful journey, etc.⁶

It is around the roaring camp-fire, when winter's winds howl, and the snow flies thick and fast, that the Indians love to tell these tales their fathers told them; for did they relate them in summer, frogs and other disagreeable things would enter into the camp. While they are being told some of the listeners laugh, whereupon the narrator stops in his story to say, "Nanibozhu is also smiling and pleased because his great exploits are admired."⁷ No doubt each narrator tells the story in his own way, omits some points that seem to him of little value or interest, and by and by inserts into the

¹ *Journal of Rev. Peter Jacobs* [a Mississauga], Boston (1853), p. 16.

² Blackbird, *op. cit.* p. 72.

³ *Amer. Anthropologist*, vol. iv. p. 41.

⁴ Blackbird, *op. cit.* p. 72.

⁵ *Ibid.* p. 74. Compare Emerson, *Indian Myths*, p. 343.

⁶ *Ibid.* p. 74.

⁷ Information from Rev. Allan Salt in January, 1889.

legend incidents which do not occur in its archaic form. Then he may deem it necessary to give a local coloring to the tale, and may be willing even to point out the exact spots where the events narrated took place. It is only by possessing accurate accounts of these myths from different sources and in different dialects, that we shall be able to determine with reasonable accuracy what the oldest form of each particular legend actually was. Unfortunately most of them have been recorded in English or French only, and not in the native tongue of the Indian narrators. The writer has endeavored to obtain a complete text of the Nanibozhu legend in Otchipwē and Mississauga, but so far has not been successful; he did, however, get the text of a considerable portion of it: "How Nanibozhu deceived the water-fowls"¹ and his adventures after that. The story, however, stops just before the Deluge episode occurs; the writer hopes to publish it in Indian and English before very long.

The great Algonkian deluge-story appears to have its analogues in the legends of the Athapascans, the Siouans, the Iroquois, the Cherokees, besides various tribes of British Columbia and California.² The object of this paper is chiefly to discuss this myth as we find it recorded of the various tribes of Algonkian stock. Certain scholars have held that the Cree is the most archaic of all Algonkian dialects, and it has been maintained that the primitive home of the whole stock was "north of the St. Lawrence and east of Lake Ontario." It is well to keep these theories in mind while we are considering the different versions of the same great legend.

Over the signature "Pe-ah-be-wash," a *nom de plume* of Prof. Ellis of the University of Toronto, there appeared in the "Varsity,"³ in 1888, "The Story of Nana-bo-zhoo and his brother," as related by an Otchipwē named Ozhawashkogezhik. This very important and detailed legend may be résuméed as follows: Long ago there lived an old man named Nana-bo-zhoo in a big wigwam with his brother, who was a great hunter, and those animals he did not shoot with his bow he ran down and killed with his club. The animals, in great fear, held a council to consider the means of preventing N.'s brother from killing them all. The white deer, who was able to outrun all the rest, was chosen to decoy him out on the ice of a lake, so that when the "sea-lion" made a loud noise the ice would break and the hunter

¹ This myth corresponds remarkably with the legend of "Ictinike and the Turkeys," a Siouan myth recorded by Rev. J. Owen Dorsey (*Amer. Antiquarian*, November, 1886). It is evidently the same as the story "How Lox deceived the Ducks" (*Algonq. Leg. of New Engl.* pp. 186, 187). C. P. Emerson, *Indian Myths*, p. 344.

² See Dr. F. Boas, in *Journal of American Folk-Lore*, iv. (1891), 15.

³ *The Varsity*, Toronto, vol. ix. No. 7, December 22, 1888, pp. 55-57. With this compare the myth recorded in Emerson, *Indian Myths*, pp. 246, 247.

be drowned. One day N. being out for a walk saw the white deer, came back and asked his brother to get the animal for him and to be sure to run him down and club him, so as not to spoil his skin, for N. was a skillful dresser of furs and skins. So the brother set out and ran after the deer all day without reaching him. About sunset they came to a lake and the deer ran out upon the ice. When they got near the middle of the lake the hunter seemed to be gaining upon the deer, who appeared to be somewhat tired; he was just raising his arm to strike him down, when there was a loud noise, the ice cracked and the hunter sank to the bottom, while the animal escaped.

N., finding that his brother did not return, was somewhat anxious when nightfall came on, but supposed his brother had wandered a long way and would be back next day. Three days passed and the hunter did not return. Then N. took his brother's bow and arrows and followed his tracks to the lake, but when he got there a snow-storm covered them up. In the spring the ice melted and N. could not find the tracks. One day, however, he saw the kingfisher seated on a tree looking into the water. By telling the bird that he would paint its feathers and give it pretty colors, N. induced it to say that it was watching the "sea-lions" playing with N.'s brother. N. again bribes the bird, by promising to give it a tuft of feathers on its head, to tell him how to get his brother away from the "sea-lions."

So N. walked along the lake shore until he came to a nice sandy beach. The day was calm and as he looked at the water he saw it begin to boil. N. changed himself into an old tree-stump and waited to see how things would turn out. Very soon the "sea-lions" came out and began to sport about on the beach. By and by one of them noticed the stump and said it must be N., for it had not been there before. The "sea-lions" discussed the matter for some time; at last the one who had first seen the stump suggested that they should try to pull it up, which they could not do if it were a real stump. So they tugged away, and N. had to exert all his power and magic to prevent his being pulled up. The "sea-lions" then gave up the attempt, and, lying down in the sun, were soon fast asleep. N. then changed himself into a man and shot the biggest "white sea-lion," who made a great noise, whereupon they disappeared beneath the waters of the lake.

N. then walked along the lake shore and soon met a big toad with a club in his hand and a bag thrown over his shoulder. The toad was singing, and, when N. spoke to him, said that he was going to cure the white "sea-lion" that had been wounded by N. Then N. killed the toad, took up the club and bag, and changing himself into a toad, went along singing. Going into the lake he dived down and walked along the bottom until he came to a door through which he

saw the "sea-lions" sporting about. He went in singing, and when asked what he wanted, said that he had come to cure their chief who had been wounded by N.

As the door opened he saw his brother hanging across the doorway. When all the "sea-lions" came into the room, N. told them that he could do nothing unless he were left alone. When they had gone he killed the "sea-lion" and, taking down his brother, made for the shore with him. The "sea-lions" chased him, and when they got to the edge of the lake they made the waters rise and follow N. and his brother, who kept running farther inland, pursued by the "sea-lions" and the waters, and accompanied by all the birds and beasts.

At length they reached the summit of the highest mountain, closely followed by the waters. N. then built a raft and got on it with his brother and all the animals, and when the waters covered the mountain the raft floated away. After some time N. called to him the best divers to see which of them could find bottom. After the beaver, the otter, and the loon had gone down, and after a long time risen up to the surface dead (Nanabozhoo breathed life into them again), the muskrat tried, and after a very long time came up dead. But N., upon examining him, found that his fore-paws were clasped together, and in them he discovered a little bit of mud. Then N. made him alive again, petted and praised him, but would not let him go down again as he desired to do. Taking the little bit of mud, N. rolled it between his hands until it was very fine and then threw it in the air, when it spread out over the water and covered it. Then with his fingers he drew upon it the lakes, rivers, islands, mountains, hills, etc., and the world was made.

This version of the Nanibozhu Deluge-legend comes from the Otchipwēs of Ontario, and by reason of its wealth of detail I have chosen it as a standard wherewith to compare the other versions. It will be observed that here the occupation of Nanibozhu (a dresser of furs) and his brother (a hunter), the indirect and direct causes of the flood, the means of escape, the names of the animals who dived in search of earth, the method of forming the new land, and the way in which its physical features were produced, are all plainly indicated.

The Rev. E. F. Wilson¹ has recorded the tradition of the Flood as related by Chief Buhkwujjenene, an Otchipwē of Sault Ste. Marie, on the north shore of Lake Huron. The outline is as follows:—

1. Nanabozhoo's son (beloved by his father) is forbidden to go near the water.

¹ *Missionary Work among the Ojebway Indians* (London, 1886), pp. 107, 108. The same legend appears in the *Algoma Missionary News and Shingwak Journal* for 1879.

2. Disobeys him, goes out in a canoe and is heard of no more.
3. N. vows vengeance on the "gods of the water," who have destroyed his son, and sets out to seek them.
4. The loon offers to show N. where the two water-gods are sleeping on the shore.
5. N. follows the loon until he finds them, and kills them with his tomahawk and war-club.
6. When the gods are dead, the waters of the lake rise up to avenge them, and follow N. to the dry land, so that he has to run for his life.
7. N. flees to the highest mountain and climbs to the top of the highest pine-tree on it. The waters continue to rise.
8. N. breaks off some of the highest branches and builds a raft on which he gets, together with some of the animals, who are struggling in the waters.
9. N. thinks of making a new world; it is necessary to have a little piece of the old.
10. Selects the beaver from all the animals, to dive after some earth. The beaver tries and comes up dead.
11. The otter is sent next, and meets the same fate.
12. Then the muskrat tries and comes up dead, but in the clenched paws is a little earth.
13. N. takes the earth carefully, rubs it in his fingers until it is dry, places it in the palm of his hand and blows gently over the surface of the water.
14. On the new world thus formed N. and the animals disembark.
15. N. sends out a wolf to see how big the world was. He remains away a month. He is sent out again and is absent a year.
16. N. then sends out a very young wolf who dies of old age before he can get back. [Compare Emerson, "Indian Myths," p. 121; and Ottawa Legend.]
17. N. says the world is big enough and can now stop growing.

The differences between this and the previous legend are very curious. Here Nanibozhu seeks to avenge his son, whose misfortune is caused by disobedience; there are but two "gods of the water;" the loon acts as guide to N.; the details of the finding are omitted; the two monsters are killed; the incident of the tallest pine-tree is introduced; the means whereby the raft is constructed are indicated; some only of the animals are saved; N. blows the dry earth out over the waters; the incident of the wolf sent out to find the size of the earth is mentioned, while the origin of the physical features is not referred to.

From the "tribe of Ojibbewa Indians dwelling on the North Shore

and at French Bay," the Rev. J. J. Hindley, M. A.,¹ has published in verse two legends of "Nanabush." The first tells how Nanabush was seized with a desire to leave the spirit-land. With his brother Chee-by-yah-booz he enters the womb of a fair and noble maiden, the only daughter of an aged man. The relatives of the maiden, upon discovering her condition, drive her from home, and she dies after giving birth to the twins. N., the greater of the two, soon becomes a wise man, able to talk with the birds and beasts, and even with the earth. He loves his brother dearly and warns him especially to beware of the ice-covered lake, where dwells their common foe, the "white-lion" (*wah-bi-mee-shee-be-shee*). One day, however, C. rashly ventures upon the lake, and is seized, dragged, and killed by the "white-lion." Finding that his brother does not return, N. goes into the forest and questions the beasts and birds, but to no purpose. Then sitting down in his wigwam he laments aloud, and all nature sympathizes with him: spirits, men, and animals implore the Great Spirit to save them from the earthquakes and cataclysms caused by the grief of N., to whose sorrow earth reacts. The Great Spirit then bids C. go to his brother, who receives him with a glad song, but after giving him a coal of fire and a hunting-knife, bids him seek the Better Land in the land of sunset, to wait there until he himself shall come.² C. goes, and N. soon afterwards is seized with contrition and begs the Great Spirit to restore his brother again to him. This request is refused and N. gives way again to grief, and nature responds as before, so that men, beasts, and birds are forced to invoke the Great Spirit a second time. The Great Spirit declines to restore C., but sends the bear (*muk-quah*) to invite N. to come to heaven (*ish-pe-ming*), but the latter, absorbed in his grief, takes no notice of the messenger. Other animals are sent, but to no purpose. At last, the white otter (*wa-bi nee-gik*) pleads long and earnestly, and finally N. rises and follows in the otter's tracks. N. reaches the happy hunting-grounds and is cordially welcomed by the Great Spirit, and becomes a changed being. After dwelling there for some time, he returns to the earth, where he instructs the Red Men in the arts of war and peace, in religious rites, and in "medicine," bringing down with him the "medicine-bag" (*pun-je-goos-im*) and the great knowledge imparted to him by the Great Spirit, so that the Otchipwē might after death attain the Spirit Land. Busied with these things he lives on, but ever and anon he thinks of C., his lost brother. Tak-

¹ *Indian Legends*. Nanabush, the Ojibbeway Saviour. Moosh-kuh-ung or the Flood. Barrie [Ontario], 1885, pp. 22. Compare Emerson, *Indian Myths* (1884), pp. 246, 247.

² It would appear that from this time onward death made his presence felt among the Ojibbewa.

ing compassion upon him, the Great Spirit sends him the eagle (*me-ge-se*) "to bear him to and fro upon the earth."

The legend entitled "The Deluge" (*Moosh-ku-ung*), may be given in brief as follows:—

1. One day Nanabush, walking along the shore of the enchanted lake, sees something tossing about on the waves.

2. He asks the kingfisher (*kish-ke-mah-se*) to tell him what it is, but the hungry bird declines to stop to talk. N. then promises to paint its breast in brilliant colors and to give it a tuft of feathers on its head, whereupon the bird tells him that it is a part of his brother the hunter, who has been killed by the "white-lion," and also informs him that the "lions" are accustomed to disport themselves in the sun on a certain beach.

3. After redeeming his promise to the bird, N. sets out, after arranging his bow and arrows and selecting the best shaft. Arriving at the place indicated, he changes himself into a branchless tree upon the shore.

4. Two loons pass screaming by, with signs of fear.

5. The waters begin to boil and beat, and beasts and serpents come forth, among them the "white lion" and his cousin the "yellow lion" (*oo-ga-wush-kwa mee-glie-be-shee*).— They all see the stump, and, suspicious of evil, cry out, "It must be N., our foe."

6. The great serpent hastens to the tree, coils himself round it and tries to crush it, but in vain, for N. has the aid of the Great Spirit.

7. The great bear (*ke-che-mah-quah*), still suspicious, hugs the tree fiercely, and tests it with tooth and claw, but gives it up after some time, declaring that it is a real tree, in which opinion the rest concur.

8. After they have disported themselves until tired they all lie down to sleep, leaving the chipmunk (*kwin-gwis*) to act as sentry.

9. N. assumes his natural form and creeps up towards his foe, but is seen by the watchful chipmunk, who chatters loudly. N., however, bribes him to help him in deceiving his foes. So, when the otter, awakened by the chattering, asked the chipmunk what was the matter, the latter tells him that he was only chiding the bluejay (*teen-dees*), who had been stealing from his supper of nuts, whereupon the otter goes to sleep again.

10. Then N. approaches the "white lion" and shoots him, but not mortally. Severely wounded, and with a terrible roar, the monster, followed by the rest, plunges beneath the lake.

11. N. returns home rejoicing. Some days afterwards, when walking in the forest, he meets an old woman (*min-de-moya*) with a load of fine basswood bark. He interrogates her; she suspects him, but he manages to calm her suspicions, and learns that in the village

(*odana*) beneath the enchanted lake, the wounded "lion" still lives, and that she with another old woman wait upon him and sing around his couch a sacred song of lamentation. The basswood bark, she tells him, is to make a "telegraph" along the shores of the lake, so that the feet of any one coming would strike against the bark and give warning of his approach.

12. Having learned all he could, N. empties her skin of bones and flesh, and, diminishing his form, gets into it. Guided by the frog (*o-muh-kuh-kee*) he hastens to the wigwam of the "white lion."

13. The other old woman, suspecting something, asks many questions; to none of these does N. reply, but kills her, and enters the wigwam.

14. N., seeing the arrow still sticking in the side of his foe, seizes it with his teeth and drives it home to his heart.

15. He then proceeds to cook some of the flesh, when the alarm is sounded, and N. seeks refuge in flight, and, though closely pursued by the infuriated monsters, reaches the shore in safety.

16. Looking back he sees that the waters of the enchanted lake are rising and following him. He reaches the top of the highest mountain, but the flood still rises and bathes his feet and legs. N. then climbs the tall pine-tree, and still the waters rise. He invokes the pine-tree to stretch itself up higher, and promises that it shall be the tallest and stateliest of all trees. Three times does he invoke it and three times does it increase its height, then it stops, it can do no more. The flood keeps rising until it has reached the chin of N., on the top of the pine-tree. Then it ceases to rise.

17. Looking around him, he sees men and animals struggling in the flood, and calls the otter (*ne-gik*), the beaver (*ah-mik*), and the muskrat (*wahg-hushk*) to counsel with him. He tells them that they must try to dive to the bottom and bring up a little earth, so that the world may be rebuilt.

18. The "ambitious" otter tries first, but comes up dead. Then the beaver tries with like result. N. restores them both to life.

19. The muskrat dives, but rises up dead like the others. N., however, searches his paws, and finds a little clay. He brings the muskrat to life again and styles him "prince of divers."

20. N. rubs the clay between the palms of his hands until it is dry, and then throws it forth over the waters. It assumes the form of an island, on which N. and the animals and men are to land.

21. He soon sees that the island is too small, and sends out the bear to tramp down the soil so that it may expand and become wide. But the bear, though industrious, makes too many swamps and morasses, and N. recalls him, saying that bears may like swamps, but men and other animals want higher land.

22. Next the deer (*wah-wah-shkash*) is sent forth, and, bounding along, he soon creates hills and valleys, mountains and deep ravines. N. is not very well pleased with the steep declivities, and stops his labor.

23. He then bids the butterfly (*ma-man-gwa*) try. Taking on its wings grains of dry dust the insect flies swiftly over the waters and scatters them all around the island, so that meadows and prairies decked with flowers and bordered by trees are formed. N. is so pleased that he assigns to the butterfly the task of completing the work.

24. In order to find out the size of the island, N. sends out the pigeon (*o-mee-mee*), who fails to return.

25. Then the raven (*kah-gahze*) is dispatched. After days and weeks have elapsed, he perches upon the top of a pine-tree, just above the head of N., who reproaches him for his delay. The tired and emaciated bird explains that the earth is boundless, and N., in his joy, promises that the raven shall never lack for food. And the new earth is complete.

If we compare the versions of Mr. Hindley with those given above, we shall notice some very marked differences. We learn the origin of the principal characters : they descend from heaven and are born twin sons of a virgin mother ; N. is the greater of the two, and becomes a very wise man ; his brother disobeys and is lost ; all nature is moved by his grief ; the Great Spirit is introduced and frequently invoked ; the brother is restored, but sent back to the other world by N., who afterwards repents ; then N. goes to heaven on the invitation of the Great Spirit, where he is instructed in many things, which, returning to earth, he imparts a knowledge of to the Red Men. Then the "Deluge-legend" seems to be somewhat independent of this, for in the former the brother is restored by the intervention of the Great Spirit, while in the latter the brother disappears from the story very early and is not spoken of again. The course of vengeance of N. is pretty much the same as in the legend recorded by Professor Ellis, but there are some very curious variants. N. sees something tossing on the waves (in the other case he sees the kingfisher looking into the water) ; his brother is killed by the "white lion ;" the great serpent and the bear are specified as the animals who tried to pull up the stump ; the incidents of the chipmunk as sentry, and the otter who is awakened by his chattering, are peculiar ; it is an old woman, instead of a toad, that N. meets in his walk, and in lieu of changing himself into her form, he gets into her skin ; the introduction of the basswood bark serves instead of the bag (in the other legend) ; here, curiously enough, the frog acts as guide ; the manner in which N. killed the "white lion" is specified ;

the cooking of the flesh does not occur in the other legends; the incident of the pine-tree stretching itself seems peculiar to this version; we are informed exactly how high the waters rose (up to N.'s chin); the raft is not mentioned, but it would appear that, by some means or other, certain men as well as animals survived; the new earth appears as an island, and the way the size is increased and the physical features formed does not appear in the other versions, nor do the incidents of the dispatch of the pigeon and the raven. Altogether this version of Mr. Hindley seems to vary very considerably from that of Dr. Ellis, even in what are perhaps essential points.

The next legend we shall examine is the "Legend of the Ottawa and Chippewa Indians of Michigan respecting the Great Flood of the World," as given by Mr. A. J. Blackbird,¹ an Ottawa. In outline the story is thus:—

1. Ne-naw-bo-zhoo is the first-born of the two sons of a maiden (who lives with her grandmother); she had premonitions of the characters of her sons, and is assured in a vision that they will redeem the world. N. was born just like any other child; the birth of his brother caused the mother's death. N. was reared by the grandmother, but the second child ran off into the wilderness and was never heard of again.

2. When N. became a man he was "a great prophet for his nephews" (as mankind are called), and an expert hunter. He learned from the grandmother that his brother was a monster with a body of flint and had caused his mother's death; in a rage he resolved to seek the monster and slay him, and set out with his huge war-club, and accompanied by a great black wolf (his hunting-dog). His club was so strong that by the mere motions of it the tallest trees were broken into pieces.

3. After many days hunting, N. got a glimpse of the monster, but had to chase him all over the world; from time to time he would get near enough to strike him with his club, but would only succeed in breaking off pieces of his flinty body. (This accounts for the heaps of flints found lying upon the earth in various places.)

4. Finally, on the east shore of Grand Traverse Bay, Michigan, near the place now called Antrim City,² he killed him, and the flint rocks thereabouts are the carcass of the monster.

5. After this N. travelled all over the continent, sometimes in human, sometimes in animal shape.

After this somewhat independent introduction, the story proceeds:—

1. The "god of the deep" was jealous of N.'s wolf; so he killed

¹ *Op. cit.* pp. 72-78.

² See *Journal of American Folk-Lore*, iv. p. 11.

it, and made a great feast, to which sea-serpents, water-tigers, and every kind of monster of the deep were invited.

2. When N. heard of it he was very angry and set out to the shore (he knew the spot very well) where the monster and his friends were wont to disport themselves.

3. After stringing his bow and trimming his arrows, N. changed himself into a black stump near by. The other monsters wanted to go out and sport and asked the god to go with them, but he was suspicious and told them to examine the shore well first. They came back, reporting that they found nothing but an old black stump, which, however, they had not noticed before. He told them to go back and examine the stump carefully.

4. So one of the water-tigers climbed on the stump and tried it with his claws, but noticed nothing peculiar; then the sea-serpent coiled himself around it "so tight that N. nearly screamed with pain." Then the "sea-god" came forth, and soon all the monsters were dozing on the beach.

5. N. then "unmasked himself" and shot the "god of the deep" right through the heart.

6. N. then fled, pursued by the other monsters and by the waters, which rose mountains high. He ran all over the earth, and when he could no longer find any dry land, he "commanded a great canoe to be formed," into which he got with the animals who were fleeing with him, and was saved.

7. N., after the canoe floated off, wanted to find out how deep the water was. He ordered the beaver to dive down to the bottom, but he died before reaching it. N. then took him back into the canoe and made him alive again by blowing into his nostrils.

8. After a while he ordered the muskrat, but that animal, having seen the beaver come up lifeless, did not want to go. So N. flattered him and asked him to do it. The muskrat went down to the bottom, but died before reaching the surface again. As N. was taking him into the canoe in order to make him alive again he noticed a little bit of earth clasped in the animal's paws.

9. This he took, made into a small parcel and tied it to the neck of the raven.

10. Then N. told the raven to fly to and fro over the face of the waters, and soon they began to subside and the earth resumed its natural shape, "just as it was before."

In this legend we have two semi-independent branches, "N. and his brother," and the "Deluge." It differs from the other stories in that we get a glimpse of the contest between the good and the bad brother so frequent in certain other non-Algonkian peoples; this portion of the story has also a local coloring. The indirect cause of

the deluge is stated to be the killing of N.'s wolf by the "god of the deep;" it is the water-tiger and the sea-serpent who examine the stump; N. appears to kill the chief monster outright. It is worthy of remark that a canoe (not a raft) is "commanded to be formed;" only the beaver and the muskrat dive; the episode of the raven is quite peculiar.

Schoolcraft¹ has recorded a myth, which, in some particulars, is even more curious, for in it we can find explanations of some of the characters we have just passed in review. Briefly the story is as follows:—

1. Long ago a great manito visited the earth and made a maiden his wife.

2. Four sons were born at a birth, causing the death of the mother.

3. The first was Manabozho, the "friend of the human race;" the second was Chibiabos, who presides over the dead in the Land of Souls; the third was Wabassa, who, fleeing immediately to the north, was transformed into a rabbit, and became a great manito; the fourth was Chokanipok, the "flint man."

4. The death of the mother was attributed to Chokanipok, and a long and terrible war ensued between him and Manabozho. In one of the battles M. cut large pieces from the body of C., and these stones are the flints scattered over the earth which supply fire to men. Finally C. was killed by M., who tore out his bowels and changed them into trailing vines.

5. After this, M. travelled over the earth, dispensing various arts and inventions. He introduced among men lances and arrow-points, and implements of bone and stone; he also taught them how to make axes and snares and traps; he also killed the ancient monsters whose bones are now found under the earth, and cleared the streams of many of the obstructions placed there by the Evil Spirit.

6. He also placed four good spirits at the four cardinal points,² whither the calumet is turned before smoking in the sacred feasts. The spirit of the north gives snow and ice, so that men may pursue

¹ "Of Nanibozho and the Introduction of Medical Magic." *Archives of Aborig. Knowledge*, vol. i. (Philadelphia, 1860), pp. 317-319. Compare Emerson, *Indian Myths*, pp. 337-338.

² Rev. Allan Salt informs the writer that the Ojibways of the Rainy River region know these gods by the following names: God of the East, *Wau-bau-no*; God of the South, *Shau-wun-da-se*; God of the West, *Kau-beau-no-kay*; God of the North, *Kau-poon-kay*; and in honoring them by turning towards them the stem of the calumet, before commencing the business of a council-meeting, the order was first towards the sun, and then, in succession, towards the east, south, west, and north. Schoolcraft gives similar names for these gods, and they are said to be the sons of *Kabeyan*.

game ; the spirit of the south gives melons, maize, and tobacco ; the spirit of the west gives rain ; and the spirit of the east gives light ; the voice of the spirits is thunder.

7. Manabozho now lives on an immense piece of ice in the Northern Ocean. If he were driven off it to the earth, the latter would take fire from his footprints, for M. directs the sun in his daily walks about the earth.

In this legend the maiden has four sons, not two, as in the Ottawa legend, nor two (twins) as in Mr. Hindley's Otchipwē myths ; the episode of the death of Chibiabos is not present ; the fourth son, Chokanipok, corresponds to the bad brother whom Ne-naw-boozhoo kills in the Ottawa legend ; the metamorphosis of the bowels into vines is paralleled by a Mississauga myth furnished to the writer by the Rev. Allan Salt. The conclusion of this version differs much from all the rest, especially as regards the retreat of Manabozho northward, though the taking refuge in the far north occurs in other legends.

The Abbé Petitot¹ has published two Cree legends of the Deluge. The first of these runs thus : —

1. In the beginning lived Wissakétchak, the old magician, who worked wonders.

2. A monster fish took a dislike to W., and, when he appeared on the sea in his canoe, the monster attacked him and tried to destroy him.

3. The great fish, by leaping about and striking the water with his tail, caused such huge waves that a general inundation ensued.

4. W. built a great raft, on which he placed a pair of all animals and birds, and so preserved his life and their own.

5. The great fish kept moving about, and soon even the tops of the highest mountains were covered, and there was no longer any land to be seen.

6. Then W. sent the diver-duck (*pitwan*) to the bottom to try to bring up some earth, but the water was so deep that the duck was drowned.

7. Then he sent the muskrat (*muskwach*), who, after being a long time under water, reappeared with his mouth full of earth.

8. W. took this earth, formed a little disc out of it, kneaded it, and strengthened it, and placed it on the water, where it floated. (It looked like those little round nests that the muskrats build on the ice.) The disc swelled, and took the shape of a little hill of mud.

9. W. blew upon it ; and, as he blew, it swelled and increased in size. After the sun had hardened it, and it was quite solid, W.

¹ *Traditions Indiennes du Canada Nord-Ouest*, Paris, 1886, pp. 472-476.

placed the animals upon it according as he found room for them. At last he landed himself on it, and took possession, and it is the earth on which we now live.

The second legend is, in general, the same as the first, except that the hero is called Wésakétchan; he embarks all his family, as well as a pair of all animals and birds; the muskrat is said to come up half dead; W. is said to place the disc of earth on the water "in the way that the muskrats make their nests."

Captain Back¹ has recorded a myth of the Cree Indians of the region of Fort Cumberland as follows:—

1. Woesack-ootchacht, a demi-god, has a quarrel with the fish, who tries to drown him.

2. W. makes a raft, on which he embarks with his family and all kinds of birds and beasts.

3. After some time, he sends several water-fowl to dive to the bottom; but they are all drowned.

4. Then the muskrat is sent, and returns with a mouthful of mud.

5. W., "imitating the mode in which muskrats build their houses," formed a new earth. First a little conical hill of mud appeared above the water, which, by continually extending its base, became an extensive bank, which, hardened by the sun, became dry land.

In these Cree myths the cause of the Deluge is the attempt of the great fish to destroy the hero-god. In an Ottawa legend Nénaw-bo-zhoo is swallowed by a great fish that dwelt in a certain lake, and the myth is widespread. Another peculiar thing is that, in two of the Cree versions, the hero-god takes his family on the raft with him. His imitation of the way muskrats make their houses is also to be noted.

Nanabush and Manabozho are often compared with Michoabo, the Great Hare, or the Great Dawn-God, as the name is diversely interpreted. An early record of a legend of the Canadian Indians was made by Nicolas Perot.² This very interesting myth may be summarized thus:—

1. Before the earth was created, there was nothing but water.

2. Over this floated a raft of wood, on which were animals of all species, and with them, the chief of all, the Great Hare. The latter looked for a place to disembark, but, seeing only swans and other water-fowl, perceived that his only hope lay in getting some animal to dive and bring up a bit of earth from the bottom.

¹ *Op. cit.* p. 562. Woesack-ootchacht is said to be able to "converse with all kinds of beasts and birds in their own languages."

² *Mémoire sur les mœurs, costumes et religion des sauvages de l'Amérique septentrionale*, ed. Tailhan, Paris, 1864, pp. 3-5.

3. He asked the beaver to do this, telling him that from the little bit of mud he would make a new earth. The beaver tried to get out of it by saying that he had already dived around the raft, and had not been able to discover any bottom. The Great Hare finally induced him to plunge in. He remained under water a long time, and at length returned to the surface almost dead, and motionless. As it was impossible for him to climb upon the raft, the other animals drew him upon it, and, although they examined his paws, they discovered no mud.

4. Then they appealed to the otter, who, after some urging, dived and returned as the beaver had done.

5. Then the muskrat offered to dive, and the other animals, although they placed little hope on his efforts, as the beaver and the others, who were much stronger than he was, had failed, encouraged him, and promised that he should be "sovereign of all the earth" if he succeeded. The muskrat, who boasted that he would find bottom and bring some sand, dived boldly, and, after having been nearly twenty-four hours under the water, reappeared at the edge of the raft, belly upwards and motionless.

6. The other animals drew him upon the raft, and examined his paws, one after the other, and, when they came to the fourth, they discovered a little grain of sand between the claws.

7. This the Great Hare took and let it fall upon the raft, which increased in size. (He had boasted of being able to form a vast and spacious earth.) He took a part up again, and scattered it, which made the mass grow more and more.

8. When it was about the size of a mountain, he started to go round it, and, as he went round, the size increased. As soon as it seemed large enough, he ordered the fox to visit it, with power to enlarge it. The fox, having found that it was large enough for him to have his prey, returned and told the Great Hare that the earth was capable of containing and nourishing all the animals.

9. Then the Great Hare visited it, went round it, but found it imperfect. Since then he has never been willing to trust to any of the other animals, and still continues to augment it by going round the earth.

10. When the Indians hear noises in the hollows of the mountains, they know that the Great Hare is continuing his work, and they honor him as the god who created the earth.

11. They believe that the earth has been always borne upon this raft.

Perot adds: "This is what these people tell us of the creation of the earth. With regard to the sea and the firmament, they assert that they have existed from all time."

In this legend we may notice in particular the following points as compared with the versions previously cited: the cosmogony (the earth is borne upon a raft); in the beginning there was only water and sky; the other animals act, not the Great Hare alone; the recovered grain of sand is let fall upon the raft, and the earth grows upon it; the fox, not the wolf, as in another version, circles the earth; the Great Hare still continues his work.

Another very early account of an Indian Deluge-legend is that of Zeisberger, who gives us the myth of the Delawares.¹ The principal points in this story are these:—

The whole earth was submerged; only a few survived, who took refuge on the back of a turtle, whose old shell was "mossy like the bank of a rivulet." The loon is asked to dive, but finds no bottom. It then flies away, and returns with a little earth in its bill. Guided by the loon, the turtle swims to the place, a spot of dry land is discovered, and the survivors settle and repeople the earth.

With the Delawares the turtle, who does not appear in the other legends noticed, becomes prominent. The loon appears in a myth previously referred to. On the whole the Delaware version of the Deluge myth would seem to vary very considerably from the general character of western Algonkian analogues.

Dr. W. J. Hoffmann, in a valuable article on "The Mythology of the Menomoni Indians," in the "American Anthropologist" for July, 1890,² records many legends of this western Algonkian tribe which relate to the deeds and adventures of Manabush. The Menomoni version of the Deluge myth is very curious and very complicated. As the article in question is readily accessible, I shall only refer briefly to the principal characters and incidents:—

1. Manabush and a twin brother were born the sons of the unmarried daughter of an old woman named Nokómis. His brother and his mother died. Nokómis wrapped M. in dry, soft grass, and placed a wooden bowl over him. After four days a noise proceeded from the bowl, and, upon removing it, she saw "a little white rabbit with quivering ears."

2. M. grew up and began to help his people, and taught them many useful things; taught them the use of plants for food, and the art of healing.

3. After recovering his brothers, and destroying the "great fish," and after accomplishing that which the Good Spirit had sent him down upon the earth to do, M. went far away and dwelt in a wigwam which he built on the northeast shore of a large lake.

¹ Heckewelder, *Ind. Nations*, p. 253; cited in Brinton, *Legends, and their* *Legends*, p. 131.

² Pp. 243-258.

4. As a companion the "good manidos" gave him his twin brother (who was brought to life), who was called the "expert marksman." The brother, who was a manido, was able to assume the form of a wolf when he hunted for food, but possessed the form of a human being otherwise.

5. One day the wolf, tired by a long hunt, tried to cross the lake instead of going round it (as he had been admonished by M. always to do), and was seized and destroyed by "the bad manidos under the earth."

6. M. mourned for four days, and his sighs caused the earth to tremble, and caused the hills and ridges upon its surface.

7. The shade of the wolf appeared before M., who bade him follow the setting sun and become the ruler of the land of shadows.

8. M. then hid himself in a large rock near Mackinaw, where he was visited by the people for many years. When he did not wish to see them in his human form, he appeared to them as "a little white rabbit with trembling ears."

9. M. was desirous of destroying the "underground evil manidos" who had killed his brother, so he instituted the ball game, and asked the "Thunderers" to play against the evil manidos, saying that the game should afterwards belong to them. The site selected for the game was a large sandbar on a great lake near Mackinaw.

10. They came, and M. climbed a tree to observe the play. The game lasted all day without result, and at sunset each player returned to his wigwam.

11. At night M. descended from the tree, and, by his power as a manido, changed himself into "a pine-tree, cut off halfway between the ground and the top, with two strong branches reaching over the places upon which the bear chiefs lie down," and occupied a spot between the places where the bear chiefs had been.

12. The next morning, when the players returned, the bear chiefs and the other manidos noticed the tree, which they asserted was not there the day before, while the Thunderers said it was. After some discussion the two sets of players retired to their respective sides, and the game was temporarily postponed.

13. The bear chiefs thought that the tree was M., and sent for the grizzly bear to climb the tree, to tear the bark off, and scratch the throat and face of M. The bear tried, but to no purpose. Then the monster serpent was called upon, and wrapped its coils around the tree, and tightened them so much that M. was almost strangled. But it likewise gave up, and the manidos concluded that the tree was not M., and the bear chief lay down near the trunk.

14. The game began again, and the ball was carried so far away

from the starting-point that the bear chiefs were left all alone. Then M. shot an arrow into the body of the "silvery-white bear chief," and another into that of the "gray bear chief," after which he assumed his human shape, and ran for the sand-bar.

15. The defeated manidos, however, soon pursued him. The waters poured out of the earth and pursued him, so that he was about to be overtaken, when he caught sight of the badger, who hid him in his burrow in the earth, and by burrowing deeper, and throwing the loose dirt behind him, kept back the waters.

16. The manidos gave up the pursuit, and, returning to the ball-ground, carried their wounded chiefs to a sick-lodge erected at a short distance from camp, where they are attended by a mitä.

17. In order to keep off Manabush they commenced to make a network of basswood strands around the entire lodge.

18. When Manabush came near he met an old woman, with a bundle of basswood bark on her arm. She suspected him, but he quieted her fears, and she told him all that had been done by the manidos, and that the network of bark was nearly complete. She told him also that she was the mitä who attended the wounded chiefs, and that no one else was allowed to enter the lodge.

19. Manabush struck the old woman and killed her. He then removed her skin, got into it, took the bundle of bark upon his back, and in this disguise made his way into the sick-lodge. Manabush then seized the arrow-shaft protruding from the side of the silvery-white bear chief, and killed him by thrusting it deeper into the wound. He did the same to the gray bear chief, after which he skinned the bodies, dressed the skins, and rolled them into a bundle.

20. When he reached the outside of the wigwam, as he left, he shook the network violently; he himself went out through the hole the old woman had left. Then the manidos pursued him, and the waters, coming up out of various parts of the earth, pursued him, too. He took refuge on the highest mountain, but, the waters still rising, he climbed to the top of a gigantic pine-tree on its summit. The waters continued to rise, and Manabush caused the tree to grow to twice its original height. Four times he repeated this, and the fourth time the waters rose to his armpits.

21. Then Manabush called to the Good Spirit for help. The latter caused the waters to cease their pursuit.

22. Then Manabush looked around him, and found only small animals struggling in the water. So he called to the otter, "Come and be my brother. Dive down into the water, and bring up some earth, that I may make a new world." The otter dived, but, after a long time, floated dead on the surface. Then he called the beaver in the same way, and the beaver dived with the like result. He

then called the mink, who met the same fate. Manabush looked around him, and could see only the muskrat, whom he called in the same way. The muskrat dived, and remained down a very long time, but at last floated, belly upwards, on the surface.

23. Manabush took the muskrat into his hands, and found in his paws a bit of earth. He then held the animal up, blew upon him, and restored him to life.

24. Manabush then rubbed the little bit of earth between the palms of his hands, and scattered it broadcast, when the new earth was formed and trees appeared.

25. Then Manabush thanked the muskrat, and told him his people should always be numerous, and have enough to eat wherever he should choose to live.

26. Then Manabush found the badger, to whom he gave the skin of the gray bear chief, which he wears to this day. The skin of the otter he retained for his own use.

This Menomoni version, obtained by Dr. Hoffman, is very detailed, and appears to be a very archaic form of the legend, with, however, a few local touches. The following points are specially noteworthy: The relation of Manabush and the rabbit; the restoration of his twin brother to life, and his power to assume the form of a wolf (this explains why, in one version, it is the brother of Manabozhu who is killed by the evil manidos, and, in another, the wolf, his hunting-dog); the hiding of Manabush in the rock; the introduction of the ball game (this assigns a good reason for the visit to the beach); the escape of Manabush by the aid of the badger, and the retreat of the waters; the pine-tree doubles its original height four times; the rising waters subside on Manabush's appeal to the Good Spirit; the mink is one of the divers, and only the muskrat is restored to life; the muskrat is thanked much in the same way as is the raven in one of the Otchipwē versions; there is no detail as to the configuration of the new earth, nor do the incidents of the bird and animal messengers occur.

In this comparative study of the Nanibozhu legend the writer has been desirous of showing within what limits the myth varies amongst the western and central Algonkian peoples. On another occasion he hopes to treat of the fragments of the same story which are to be found amongst the eastern Algonkian tribes, and with the legend as current amongst non-Algonkian aborigines of North America.

A. F. Chamberlain.

WORCESTER, MASS.

DECORATION OF GRAVES OF NEGROES IN SOUTH CAROLINA.

DURING a recent sojourn in Columbia, S. C., my attention was directed to the cemetery for the poorer negroes. It is situated on the edge of the town, overlooking the Congaree; the numerous graves are decorated with a variety of objects, sometimes arranged with careful symmetry, but more often placed around the margins without regard to order. These objects include oyster-shells, white pebbles, fragments of crockery of every description, glass bottles, and nondescript bric-a-brac of a cheap sort, — all more or less broken and useless. The large number of medicine bottles on some graves has suggested that the bottles once held the medicines that killed the patients.

Inquiry of residents as to the origin and significance of this custom elicited no satisfactory explanation, and I was in doubt until the April number of the "Century" reached me. In Mr. E. J. Glave's article, "Fetishism in Congo Land," there is an engraving of the grave of a Congo chieftain that would do very well for the picture of one in the Potters' Field, Columbia, S. C. The author writes of this grave: "The natives mark the final resting-places of their friends by ornamenting their graves with crockery, empty bottles, old cooking-pots, etc., all of which articles are rendered useless by being cracked, or perforated with holes. Were this precaution not taken, the grotesque decorations would be stolen."

The negroes of South Carolina are simply following the customs of their savage ancestors, and are unwittingly perpetuating the fetishism so deeply impressed. Some of the negroes on the coast islands still preserve an imperfect knowledge of the native dialects of their forefathers, and in decorating the graves of the departed they afford an illustration of the long survival of customs the meaning of which has been quite forgotten by those practising them.

H. Carrington Bolton.

THE CAROL OF THE TWELVE NUMBERS.

THE following fragment,¹ representing family tradition going back at least a century, may be recognized as part of a carol belonging to the Christmas season. As the comparative history of this carol has not been fully discussed, it may not be without interest to consider its different English forms, as well as its diffusion in Europe:—

Twelve, the twelve apostles;
Eleven, the eleven who went to heaven;
Ten, the ten commandments;
Nine, the nine, how bright they shine;
Eight, the royal martyrs;
Seven, the seven stars in the sky;
Six, . . .
Five, . . .
Four, the gospel preachers;
Three, . . .
Two, the two lily-white babes clothed all in green, O!
One's the one who dwells alone, and ever more shall do so.

A more complete version is contained in the "Bizarre Notes and Queries," Manchester, N. H., vol. vi. No. 2, 1889, p. 248, being contributed to that journal by Rev. J. H. Hopkins, from the singing of children in Essex, N. Y., who, during a residence on the southern shore of Lake Superior, had caught it by ear from Cornish miners employed in the copper mines of that region. In reprinting, I venture to make some slight changes of punctuation.

The carol is sung by two voices, alternating with successive lines, the numbers previously given being repeated in chorus:—

1st voice. Come and I will sing you!
2d voice. What will you sing me?
1st voice. I will sing you One, O!
2d voice. What is your One, O?
1st voice. One of them is God alone, and He ever shall remain so.

Come and I will sing you!
What will you sing me?
I will sing you two, O!
What is your two, O?
Two of them are lily-white babes, all clothed in green, O!

Chorus. One of them is God alone, and He ever shall remain so.

¹ Contributed by Mrs. R. B. Storer, of Cambridge, Mass., formerly of Concord, Mass.

The carol continues in the same manner, and the conclusion and summary being:—

Come and I will sing you !
 What will you sing me ?
 I will sing you twelve, O !
 What is your twelve, O ?
 Twelve are the twelve apostles,
Chorus. Eleven of them have gone to heaven,
 Ten are the ten commandments,
 Nine is the moonshine, bright and clear,
 Eight is the Great Archangel.
 Seven are seven stars in the sky.
 Six are the cheerful waiters,
 Five is the ferryman in the boat
 Four are the gospel preachers,
 Three of them are strangers,
 Two of them are lily-white babes, all clothed in green, O !
 One of them is God alone, and He ever shall remain so.

In addition to the three versions already given, must be named others printed in "Notes and Queries," namely (4) 1st Ser. 9, 325; (5, 6) 4th Ser. 2, 599; (7) 3, 90; (8, 9) 10, 412, 499. See also 4th Ser. 3, 183. In these may be noted, beside other variations, the following: for the number three (instead of strangers, etc.), divers, riders, or shrivers; for five, flamboys under the bough (4), tumblers on a board (6), flamboys (*flambeaux*, lights) on the bourn (coast) (9); for six, bold waiters (4), proud walkers (8), broad waters (9); for eight, Gabriel angels (6); for nine, the nine of the bridal shine (9). A tenth version is more corrupt, 4th Ser. 3, 90.

The composer of this carol must have had some distinct idea in his mind with reference to the mystic meaning of each of these numbers, but it is not now, in all cases, possible to discover what this significance was. The correct reading for nine seems to be that last given, the bridal shine having reference to the nine orders of angels, supposed to be present at the marriage of the Lamb (so a writer in "Notes and Queries," *loc. cit.*). The original explanation of six may have had reference to the miracle of the turning of the six water-pots into wine at the marriage in Cana. Eight appears to have denoted the archangels. The lily-white babes *may* refer to Christ and John the Baptist,¹ and the three strangers, etc., to the three men of the East, who came to worship Jesus.

The version numbered above as (5) is independent of the others:

One they do call the righteous man.
 Save poor souls to rest, amen.

¹ It is possible, however, that, in this number, what was originally a refrain has become part of the text, replacing the original meaning. (See *Notes and Queries*, 4th Ser. 10, 452.)

The "righteous man" must mean Christ. Two is said to be the Jewry (tables of the law?), and three the Trinity. The following numbers are confused with another carol, that of the Joys of Mary. The refrain "Save poor souls to rest" evidently belongs to the old ballad style, and must carry the carol back to a period before the reign of Elizabeth.

A third independent form of the carol is printed by Davies Gilbert ("Some Ancient Christmas Carols," Lond. 1823, No. 13), and in a slightly different form by W. Sandys ("Christmas Carols," Lond. 1833, p. 135). As given by the latter, it proceeds as follows, beginning with a refrain:—

In those twelve days, and in those twelve days, let us be glad,
For God of his power hath all things made.

What is that which is but one?
What is that which is but one?
We have but one God alone
In heaven above sits on his throne.

The verse is then repeated with requisite alterations, the meaning of the numbers being two testaments, three persons in the Trinity, four Gospels, five senses, six ages (this world shall last, five of them are gone and past), seven days in the week, eight beatitudes (are given, use them well and go to heaven), nine degrees of angels (high, which praise God continually), ten commandments, eleven thousand virgins (did partake and suffered death for Jesus' sake), twelve apostles.

Sandys and Gilbert obtained their carols, it would seem, from broadsides; Gilbert says the carol was not recited in this century.

J. Sylvester, "A Garland of Christmas Carols, Ancient and Modern," Lond. 1861, p. 136, gives a piece called "A New Dial," which, according to his statement, appears to bear date of 1625, being taken from a leaf of an old almanac, preserved in the British Museum. This quaint Puritan alteration of the older number-song is worth attention:—

One God, one Baptism, and one Faith,
One Truth there is, the Scripture saith.

Two Testaments (the Old and New)
We do acknowledge to be true.

Three persons are in Trinity,
Which make one God in Unity.

Four sweet Evangelists there are,
Christ's birth, life, death, which do declare.

Five senses (like Five Kings) maintain
In every man a several reign.

Six days to labor, is not wrong,
For God himself did work so long.

Seven Liberal Arts hath God sent down,
With Divine skill man's soul to crown.

Eight in Noah's Ark alive were found,
When (in a word) the World lay drowned.

Nine Muses (like the heaven's nine spheres)
With sacred Tunes entice our ears.

Ten Statutes God to Moses gave,
Which, kept or broke, do spill or save.

Eleven with Christ in heaven do dwell,
The Twelfth forever burns in hell.

Twelve are attending on God's Son,
Twelve make our Creed. The Dial's done.

Count one, the first hour of thy Birth,
The hours that follow, lead to Earth;
Count Twelve, thy doleful striking knell,
And then thy Dial shall go well.

Sylvester prints also a modern form of the same hymn, apparently still used as a carol (also given by Sandys, p. 138), entitled "Man's Duty; or, Meditation for the Twelve Hours of the Day."

It will be seen that the author of the "Dial" had before him in his mind the nine choirs of angels, which he has changed to nine muses. Thus we have evidence that at the beginning of the seventeenth century the number-song was popular in England.

Latin forms of this number-song have been preserved until the present day, having been used in cloisters and seminaries in Europe. The earliest of these Latin versions is preserved in a musical composition of Theodore Elinius (a Venetian, who died in 1602), intended for thirteen voices (L. Erk, "Deutscher Liederhort," Berlin, 1856). The words of the first part of the chant relate to the marriage at Cana. Those of the second part are as follows:—

"Dic mihi quis est unus? Unus est Jesus Christus qui regnat in æternum. Dic mihi quæ sunt duo? Duo tabulæ Moysis, unus est Jesus Christus, etc. Tres Patriarchæ, Abraham, Isaac, et Jacob. Quatuor Evangelistæ, etc. Quinque libri Moysis, etc. Sex hydiæ positæ in Cana Galileæ, etc. Septem dona spiritus, etc. Octo beatitudines, etc. Novem ordines (i. e. choirs of angels), etc. Decem

præcepta legis, etc. Undecim discipuli. Finally: Dic mihi quæ sunt duodecim? Duodecim articuli, undecim discipuli, decem præcepta legis," etc.

Similar modern Latin versions are printed by H. de la Villemarqué, "Barzas-Breiz," No. 1, and in "Notes and Queries," 4th Ser. 2, 557. Instead of the discipuli, Villemarqué's version has "undecim stellæ a Josepho visæ." That of "Notes and Queries" has for the first number: "Unus est verus Deus, qui regnat in cœlia."

Our song is everywhere familiar in Western Europe,¹ where it is generally regarded as possessing something of a sacred character. Thus, on the Rhine it has been known as the Catholic Vesper, in Austria as the Pious Questions, while in a Spanish version the twelve words are declared to have been communicated by Christ, and in Languedoc it is employed at the time of learning the catechism. It is quite consistent with this sanctity that it should also be used as a drinking-song (on the Rhine); just as in England, though sung by the "waits" at Christmas, it has also served as a Biddeford boatman's song ("Notes and Queries," 4th Ser. 10, 499), and at the merrymakings of peasants.

In the German version the numbers are explained to mean: 2, the tables of Moses; 3, the patriarchs; 4, the evangelists; 5, the wounds of Christ; 6, the pitchers of Cana; 7, the sacraments; 8, the beatitudes; 9, the choirs of angels; 10, the commandments of God; 11, eleven thousand virgins; 12, the apostles.

Versions from Southern Europe explain the numbers as follows:—

In Languedoc: 1, God; 2, testaments; 3, Trinity; 4, evangel-

¹ A partial list of versions: *German*, Erk, *Deutscher Liederhort*, Berlin, 1856, p. 407; (Switzerland) Rochholz, *Alemannisches Kinderlied und Kinderspiel*, Leipzig, 1857, p. 267; (Rhine) K. Simrock, *Deut. Volkslieder*, No. 335; (Austria) F. Tschischka and J. M. Schottky, *Oest. Volkslieder*, Pesth, 1844, p. 35; *Flemish*, J. Coussemaker, *Ch. pop. des Flamands de France*, Ghent, 1856, p. 129; A. Loontjens and M. E. Feys, *Ch. pop. Flam.* Bruges, 1879, p. 260; *Provençal*, D. Arbaud, *Ch. pop. de la Prov.* 2, 42; (Languedoc) A. Montel and L. Lambert, *Ch. pop. du Lang.* p. 478; *Spanish* (Catalonia), F. P. Briz, *Cansons de la Terra*, Barcelona, 1871, 3, 5.

I do not include the remarkable production which begins the work of H. de la Villemarqué, *Barzas-Breiz*, No. 1, and which professes to be a series of this form of this song, containing Druidic ideas; it is well understood that the contributions of this author to Breton folk-lore are of an imaginative character. This method of procedure has been defended as an innocent embellishment of folk-song; but, in most cases, as in the present, the substance as well as form of the alleged traditions appear to be the product of fancy.

In Germany, during the seventeenth century (1649), just as in England, the song was altered into a hymn, beginning: *Ein Glaub allein, ein Glaub allein*, and by the eighteenth century (1720) had been made the basis of a parody in the form of a student's song, subsequently well known (Erk, p. 409).

ists ; 5, wounds of our Lord ; 6, lights of the temple (in Jerusalem) ; 7, joys of Our Lady ; 8, beatitudes ; 9, angels ; 10, commandments ; 11, stars (*i. e.* of Joseph's dream) ; 12, apostles.

In Provence : 1, Son of the Virgin Maria ; 2, tables of Moses ; 3, patriarchs ; 4, evangelists : these are *James* (author of the apocryphal gospel), Matthew, John, and Mark ; 5, wounds of Christ ; 6, lamps in Jerusalem ; 7, joys of the Mother of God ; 8, souls which descend from heaven to earth ; 9, offerings of St. Joseph ; 10, commandments ; 11, rays of moon ; 12, rays of sun (having reference, perhaps, to the sun, moon, and eleven stars which bowed before Joseph, Gen. xxxvii. 9).

In Spain : 1, the pure Virgin ; 2, tables of Moses ; 3, Trinity ; 4, evangelists ; 5, wounds of Christ ; 6, hours of the Cross ; 7, joys of St. Joseph ; 8, eight just souls ; 9, choirs of angels ; 10, commandments ; 11, eleven thousand virgins ; 12, apostles.

A version of this carol in Germany, at least, is sung as part of the Jewish Passover service ; the father of the family, in his own house, after the return from the synagogue, when the Paschal lamb has been eaten, and the fourth cup emptied, is expected to sing several songs, one of which corresponds to the carol in question. The Jewish number-song, as given in the ritual book of *Sepher Haggadah*, proceeds as follows :—

"One I know ; one and that is our God, who lives and moves, in heaven and on earth."

The numbers following are said to denote : 2, the tables of Moses ; 3, the fathers (Abraham, Isaac, and Jacob) ; 4, the mothers (Sarah, Rebecca, Rachel, Leah) ; 5, the books (of the Pentateuch) ; 6, the learning (sections of the Talmud, or Mishna) ; 7, the celebration (*i. e.* of the Sabbath) ; 8, the circumcision (which takes place on the eighth day) ; 9, the obtaining (of a child, after nine months) ; 10, the commandments ; 11, the stars (of Joseph's dream) ; 12, the tribes (of Israel). (See J. K. Ulrich, "Sammlung Jüdischer Geschichten in der Schweiz," Basle, 1768, p. 138.)

The close correspondence between the Hebrew and German songs shows a community of origin, and it has naturally been assumed that the latter are translations from the former. But, according to Zunz, "Die Gottesdienstlichen Vorträge der Juden," Berlin, 1832, p. 126, the addition of this song, and others, to the Haggadah does not date before the fifteenth century. There cannot be much doubt that the song was well known in Europe as early as this. I should suppose that the borrowing was on the other side ; that the German Jews adopted and transformed a common Christian folk-song. This conclusion appears to me quite consistent with the character of both the Jewish and Christian forms of the song.

William Wells Newell.

STREET GAMES OF BOYS IN BROOKLYN, N. Y.

THE games of which I shall give an account are all boys' games or games in which both boys and girls participate, and were all described to me by a lad of ten years, residing in the city of Brooklyn, N. Y., as games in which he himself had taken part. They are all games played in the streets, and some of them may be recognized as having been modified to suit the circumstances of city life, where paved streets and iron lamp-posts and telegraph poles take the place of the village common, fringed with forest trees, and Nature, trampled on and suppressed, most vividly reasserts herself in the shouts of the children whose games I shall attempt to describe.

Marbles and tops and kindred sports, which have their set times for advent and disappearance, together with the special amusements of girls, I have left as deserving more extended consideration than can be given them in this article, where I shall confine myself to the outdoor games of boys as played in the city of Brooklyn.

"Who shall be it?" is the first question asked when children assemble to play games. Counting out is the general procedure, but among boys in Brooklyn the method referred to by Mr. Bolton,¹ as conducted by boys in New England under the name of "Handholders," is more in favor. It is the custom in Brooklyn when boys are discussing some game for one to cry out, "Pick her up!" another, "Handholders!" others, "First knock!" "Second knock!" and so on. The first boy picks up a stone and gives it to the one who cried "Handholders!" and goes free. The subsequent procedure is known to everybody. In ball games, and in many games in which sides are chosen, one of the leaders will toss a bat to the other, and they will then grasp it hand over hand until the one who has "last grasp" is adjudged to have won the first choice. "Counting out" is almost the invariable custom among girls in Brooklyn, and the boys, possibly for that reason, affect to think lightly of it, although they do occasionally resort to it. I have made a collection of the current rhymes, but as they are all given by Mr. Bolton, in his admirable work on the subject, I need not make further reference to them.²

And now for the games. Many of them have, no doubt, often been described before, and the writer makes no claims to originality

¹ Dr. Carrington Bolton, *The Counting-out Rhymes of Children*, New York, 1888.

² A large number of counting-out rhymes, collected by Francis C. Macauley, Esq., have been kindly placed by him in the writer's hands. As many of them, not included by Mr. Bolton, were contributed by French and Irish maidservants, it is probable that a part at least may become incorporated in the lore of American children.

either in his materials or comments. He has only attempted to arrange the games in groups, so that their relations, one to another, may be apparent, and the scientific value of these specimens of child-lore, which has not, even in our highly developed civilization, ceased to be folk-lore, may become somewhat revealed.

I. TAG.

In its simplest form, one player, who is "it," attempts to tag, or touch, one of the other players, and when successful runs away, so as not to be tagged in his turn. The game is sometimes rendered more complicated by certain places which are called "hunks" or "homes" being agreed upon, where the players may find refuge when closely pursued. One of these forms is known as

2. WOOD TAG.

In this game, the one who is "it" tries to tag any player who is not touching wood, any object of wood being regarded as a "home" or "hunk." Otherwise the game is the same as simple tag.

Tag is sometimes varied by increasing the difficulties of the pursuit, as in the two following games:—

3. FRENCH TAG.

In this game bounds are agreed upon, within which are numerous fences, high stoops, etc. Those who are pursued run up the steps and jump the fences to avoid being tagged, and the first caught becomes "it," as in the simplest form of the game. Any one who is seen to go outside the bounds is at once declared to be "it" by the pursuer.

4. FENCE TAG.

Bounds are chosen along a fence. "It" gives the other players a chance to get over the fence, and chases them until he tags one of them, who becomes "it" for the next game. The players jump over the fence and back again, as they are pursued, but are only allowed to cross the fence within the bounds.

5. SQUAT TAG.

This game is played within boundaries, and the one who is "it" may chase any of the other players. When closely pursued, they may escape being tagged by squatting down. This immunity is only granted to each individual a certain number of times, usually ten, as may be agreed upon, and after his "squats" are exhausted he may be tagged as in the ordinary game.

6. CROSS TAG.

The player who is "it" selects one of the others whom he will chase. The pursued is given a short start, and, while both are running, another player will try to cross between them. If successful, he becomes the object of pursuit, and this is continued until one of the players is tagged. He becomes "it," and the game is continued.

7. LAST TAG.

When a company of children are about dispersing to their homes after their play, one will start up the cry of "Last tag," and endeavor to touch one of the others, and retreat into the house. Each will then try to tag and run, until at last there will be two left, and one of them, getting the advantage, will tag the other, and escape to the refuge of his own doorway. From this point of vantage he will exultingly cry, "*Last tag, last tag!*" Whereupon the second boy will reply, and the following colloquy will ensue:—

Second Boy. "Nigger 's always last tag!"

First Boy. "Fools always say so!"

Second Boy. "Up a tree and down a tree,

You're the biggest fool I see."

Children will frequently exclaim, "You can't tag me, for I have my fingers crossed," or "I have my legs crossed," positions which they regard as giving them immunity from the consequences, whatever these may be, of being tagged.

The three following are games of pursuit:—

8. HARE AND HOUNDS.

Two equal sides are chosen, and each player is provided with a piece of chalk. The "hares" are given three minutes' start, and on their way (they can run wherever they like) they must make a straight mark [—] upon the pavement. The "hounds" who follow them must cross the chalk marks made by the "hares." The chase is continued until the "hares" are caught.

9. ARROW CHASE.

On a cold morning, when boys wish to play some game in order to keep warm, "arrow chase" is proposed. Sides are equally chosen, and a large boundary agreed upon. The side that starts first is provided with chalk, with which the players mark arrows upon the pavement, pointing in the direction of their course. The others follow when five minutes have elapsed, tracking the pursued by the arrow-marks until all are caught.

IO. RING RELIEVO.

The two best runners "count out" to see which shall have the first choice, and this done, these two alternately choose a boy for his side until all are chosen. A course is then determined on, and one side is given a start, which, if the course is around a city block, is usually a quarter of the way round. The start given, the chase commences, and when one of the pursued is captured, he is brought back to the starting-place, where he is placed within a ring marked with chalk or coal upon the pavement. If he succeeds in pulling in one of his opponents while they are putting him in the ring, he becomes free. Or one of his own men will watch his chance to relieve him by running and putting one foot in the ring. The game continues until all players of the side that had the start are made captives.

II. PRISONER'S BASE.

Two even sides are chosen, and go upon opposite sides of the street. Bounds are agreed upon about two hundred feet apart, between which the game is played. One of the players starts the game by running into the middle of the street, and another from the opposite side will try to capture him. While the first is running back, one from his side will endeavor to capture his pursuer, and this is continued, any player having the right to take those who ran out before him, and being protected from their attack. The prisoners solicit the players on their own side to rescue them, which they may do by touching them, although the rescuers themselves run great chance of being caught. The side wins that makes captives of their opponents.

In the three following games, the one who is "it" tries to catch the others, who, as they are caught, must join "it" in capturing the remainder.

12. BLACK TOM.

The boy who is "it" stands in the middle of the street, and the others on the pavement on one side. When "it" cries, "Black Tom" three times, the other players run across, and may be caught, in which case they must join the one who is "it" in capturing their comrades. "It" may call "Yellow Tom" or "Blue Tom," or whatever he chooses; but if any one makes a false start, he is considered caught, or if one of the captured should cry, "Black Tom" three times, and any player of the other side should start, he is considered caught. The first one caught is "it" for the next game.

13. RED ROVER.

The boy who is "it" is called the "Red Rover," and stands in the middle of the street, while the others form a line on the pave-

ment on one side. The Red Rover calls any boy he wants by name, and that boy must then run to the opposite sidewalk. If he is caught as he runs across, he must help the Red Rover to catch the others. When the Red Rover catches a prisoner, he must cry, "Red Rover" three times, or he cannot hold his captive. Only the Red Rover has authority to call out for the others by name, and if any of the boys start when one of the captives who is aiding the Red Rover calls him, that boy is considered caught. The game is continued until all are caught, and the one who is first caught is Red Rover for the next game.

14. RED LION.

The players "count out" to see who shall be "Red Lion," who must retreat to his den. Then the others sing:—

Red Lion, Red Lion,
Come out of your den,
Whoever you catch
Will be one of your men.

Then the Red Lion catches whom he can, and takes him back to his den. The others repeat the call, and the two come out together and catch another player, and this is continued until all are caught. The first one caught is Red Lion for the next game.

Another way: One boy is chosen "Red Lion" as before, and the others select one of their number as "chief," who gives certain orders. The chief first cries "Loose!" to the Red Lion, who then runs out and catches any boy he can. When he catches a boy, he must repeat "Red Lion" three times, and both he and the boy whom he has caught hurry back to the den to escape the blows which the other players shower upon them. The chief may then call out "Cow catcher," when the Red Lion and the boys he has caught run out of the den with their hands interlocked, and endeavor to catch one of the others by putting their arms over his head. When they catch a prisoner, they hurry back to the den to escape being hit. If a boy's hands should break apart in trying to catch another boy, all the boys from the den must run back, as they may be hit. The chief may call "Tight," when the boys in the den take hold of hands, and try to capture a boy by surrounding him, and so taking him to the den. The chief may also call "Doubles," when two boys must take hold of hands, or all the boys in the den may go out in twos and try to catch prisoners. The chief may call out these commands in any order he likes after the first, and repeat them until all the boys are caught.

15. EVERY MAN IN HIS OWN DEN

is similar to the preceding. When a company of boys and girls are standing in a group, discussing what game to play, one of them will suddenly shout, "Every man in his own den." Each will at once select for his den a place not too near that of another. One player will then run out, and a second will try to catch him. The third player out will try to catch the first or second, and so on until the last one out, who may catch any player who is out of his den. When a player is caught, he goes to the aid of the one who catches him. In this way several sides may be formed, and the side that captures all the players wins the game.

I find three games of hiding, as follows:—

16. I SPY, OR HIDE AND SEEK.

A boundary of a block is agreed upon; within which the players may hide, and then they count out to determine who shall be "it" for the first game. A lamp-post or tree is taken as the "home" or "hunk;" the one who is "it" must stand there with his eyes closed, and count five hundred by fives, crying out each hundred in a loud voice, while the others go hide. At the end of the five hundred, "it" cries:—

One, two, three!
Look out for me,
For my eyes are open,
And I can see!

and goes in search of those in hiding. They may hide behind stoops, in areas, etc., but are not permitted to go in houses. When "it" discovers a player in hiding, he cries out, "I spy so and so," calling the person by name, and runs to "hunk," for if the one spied should get in to "hunk" first, he would relieve himself. The players run in to the "hunk" when they have a good chance, and cry *relievo!* and if they get in first, they are free. Sometimes the game is so played that, if a boy runs in and relieves himself in this way, he also relieves all the others, and the same one is "it" for the next game. Two players will frequently change hats in hiding, so as to disguise themselves, for if the one who is "it" mistakes one player for another, as often happens through this change of hats, and calls out the wrong name, both boys cry, "False alarm!" and are permitted, according to custom, to come in free. The game is continued until all the players come in, and the first caught becomes "it" for the next game. In "I spy," the one who is "it" is sometimes called the "old man."

17. THROW THE STICK.

One player throws a stick as far as he can, and the one who is "it" must run after it, and put it back in its place. In the mean time the others hide. "It" then looks for those in hiding, and when he spies one of them, he cries out and touches the wicket. The players may run in from hiding, and if they touch the wicket before "it," they are free. The first spied becomes "it" for the next game.

18. RUN A MILE.

The boy who is "it" runs from one street corner to another, and while he runs, the others go hide. The first boy spied is "it," unless he can get in and touch the base before the spy.

Of vaulting games there are four.

19. LEAPFROG.

This game is played by several boys who vault in turn over each others' backs. Thus if four play, the first leans over, and the second vaults over him; the third then vaults over the first and second, and the fourth over the first, second, and third. Then the first boy vaults over the fourth, third, and second, and thus the game may be continued indefinitely.

20. HEAD AND FOOTER.

Any number of boys can play. When boys are "standing around," one boy will squat down, and cry, "First down for Head and Footer. He becomes the "leader." Then another boy will squat down and cry, "Second down for Head and Footer!" and so on, and the last one down is "it."

A level place is selected, preferably on the grass, but otherwise on the sidewalk, and a straight line is drawn at a right angle across one end of the course, which latter is usually about thirty feet in length. The one who is "it" stands at the cross line with his feet parallel to that line, and stoops over, and the leader, who is always first, places his hands upon his back, and jumps over him. The others follow in turn, and a fresh line is drawn across the course at the point touched by the one who makes the shortest jump. The one who is "it" must then stoop at the new line, while the leader must jump from the line first drawn to where he is stooping, and then over him as before. The others follow in turn, and this is continued, the one who is "it" advancing to a new line at the end of each round. As the latter goes farther from the line first drawn, the leader may take two jumps before leaping over his back, and finally, as the distance increases, three jumps. If one of the players

cannot follow the leader, he becomes "it," and the game is recommenced from the beginning. When a player does not jump squarely over the back of the boy who is down, but touches him with his foot or any part of his body except his hands, it is called "spurring," and he has to go down, and the game is begun again. But if the next in turn leaps over the boy who is down, before he gets up after being touched, the one who touched him is relieved of the penalty. When the boy who is down is touched by one of the jumpers and does not know it, the leader or any of the players who may see it, cry, "Something's up," and the boy who is down may guess three times who it was that touched him. If he succeeds, the one who touched him takes his place, but otherwise he must remain "it."

21. PAR.

This game is identical with "Head and Footer" up to the point where all have leaped over the back of the one who is "it." The latter then moves forward a certain distance, which he measures by placing one foot lengthwise beside the base line and the other foot in the hollow of the ankle at right angles to the first. This distance, amounting to the length of the boy's foot plus the width at the instep, is called a "par." The boys then leap over as before, and this is continued until the distance is so great that some one fails to make the leap, or the one who is "it" is "spurred." The game is then started again from the original line, the one failing to go over, or "spurring," becomes "it."

22. SPANISH FLY.

This game is similar to "Head and Footer" and "Par," except that the one who is "it" remains stationary, and the "leader," who vaults first, practises or suggests various feats or tricks, in which the others must follow him. One of these is called "Hats on the Back." The leader, as he jumps, leaves his hat on the back of the boy who is down. The second boy puts his hat on the leader's, and this is continued, the players piling up their hats, until one of them lurches over the pile, and becomes "it."

23. STUNT MASTER, OR FOLLOW THE LEADER,

is a game in which the leader endeavors to *stunt* the others; that is, perform some feat in which they are unable to follow him. One boy is chosen *stunt master* or *leader*, and the others arrange themselves in order behind him. The leader may vault fences, jump, run, etc., and the others must follow him. Three chances are given to them, and those that fail on the last trial are sent down to the end of the line.

The largest number of games which may be classed together are those in which some object, usually a ball, is either thrown, kicked, or struck with a bat. Of these there is an interesting group, the precursors of our national game of base ball, which are played by the boys in Brooklyn under the following names:—

Kick the Wicket, Kick the Can, Kick the Ball, Hit the Stick, One o' Cat, and One, Two, Three.

I find but one hopping game:—

24. HOP SCOTCH.

Two distinct ways of playing this game exist among the children of Brooklyn: one common among boys and girls, called "Kick the stone out," and another, said to be played exclusively by girls, called "Pick the stone up." I shall first describe the former:—

KICK THE STONE OUT.

A diagram, as shown in the figure, is drawn upon the sidewalk, where five flagstones, as nearly of a size as possible, are selected, of which the second and fourth are divided in halves by a line drawn vertically through the centre. The compartment formed by the entire surface of the first stone is marked 1; the two compartments on the next stone, 2 and 3; the third stone is marked 4; the fourth stone, 5 and 6; and the fifth and last stone, "home." The diagram may be enlarged, and the numbers continued up to 10, which makes the game longer and more difficult. Each player finds a stone of convenient size, one about an inch thick being usually selected.

home	
5	6
4	
2	3
1	

The first player stands without the diagram, and throws his stone into the compartment marked 1. If it falls fairly within that compartment, he hops on one foot into the same place and kicks the stone out, taking care not to put down his other foot or to step on a dividing line, as either would lose him his turn. If he succeeds in kicking the stone out and hopping out himself, he throws the stone into number 2, and then hops into number 1, and from that into number 2, kicks the stone out, and hops back as before. This is continued until "home" is reached, and the one arriving there first wins the game.

PICK THE STONE UP.

This is played in the same manner as "Kick the stone out," except that the players pick the stone up instead of kicking it out.

25. KICK THE WICKET.

A lamp-post or a tree is chosen as "home," and several bases are agreed upon, usually four, around which the players run. The boy who is "it" places the wicket, which is sometimes made of wood, and sometimes of a piece of old rubber hose, against the tree or post chosen as home, and then stations himself at some distance from it, ready to catch it when it is kicked by the other players. They take turns in kicking the wicket. If it is caught by the boy who is "it," the kicker becomes "it." If the boy who is "it" does not catch the wicket, he runs after it and puts it in place, and any boy whom he catches running between the bases, when the wicket is up, becomes "it." The players run around the bases as they kick the wicket, and when they make the circuit, and touch home, they form in line, ready to kick the wicket again, each in his turn. If all the boys have kicked the wicket, and are on the bases, the one nearest home becomes "it," and must run in and touch the wicket, as all must do when they become "it."

26. KICK THE CAN.

This game is identical with "kick the wicket," except that an empty tin can, usually a tomato can, mounted on a rock, is substituted for the wicket.

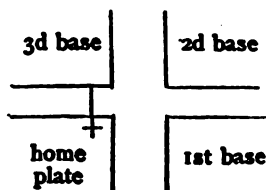
27. KICK THE BALL.

Bases are marked out as in playing base ball, that is, first, second, and third base and home plate, and equal sides are chosen. A small rubber ball or a base ball is used. The boys of one side arrange themselves around the bases, and one of them a little to one side of the home plate. Then a boy from the opposite side, who stands at the home plate, kicks the ball in the direction of the bases, and immediately runs to the first base, thence to the second, and so on to the third base and back home. This is counted as one run. But if the ball is stopped by one of the players on the other side, and thrown to the boy near the home plate before the one who runs has reached one of the bases, he is out, and another player on the same side takes his place, and again kicks the ball. If the runner is touching a base when the ball is thrown home, he remains there, and waits until the ball is kicked again to run towards home. If one of the players in the field catches the ball when it is kicked, the one who kicked it is out. If a player on a base runs when the kicker attempts to kick the ball, and misses it, he is out. Kicking the ball and running around the bases is continued until three of the boys from the one side are put out. Then the side in the field comes in and has its turn. These together constitute what is called one inning.

Four innings are usually played, and the side that scores highest wins.

28. HIT THE STICK.

Equal sides are chosen, and bases are determined upon, usually at the intersection of two streets, where the curb at one corner is fixed upon as the "home plate," and the other corners designated as first, second, and third base. This game is identical with the preceding, except that, instead of kicking a ball, a small wooden wicket is knocked in the air. The players of one side arrange themselves around the bases, with one boy near the "home plate."



One player from the opposite side also takes his position at the home plate, where he balances a stick, about three inches long by one wide, across the inner end of another stick some ten inches in length, which is laid so as to extend about three fourths of its length beyond the edge of the curb. He then strikes the projecting end a sharp blow with another stick about three feet in length, which he holds in his hands, so that the smallest stick is tossed into the air. The batsman at once runs to the first base, and so to home, which constitutes one run. The boys on the opposite side try to catch the flying stick, however, and if they are successful (they may use their hats for the purpose) the batsman is put out; or, if they should succeed in throwing it to the boy on their side at the home plate, while the batsman is off a base, he is out. The first player is succeeded by another until three men on the side are put out, when the others go in and have their inning. A player on a base may run to another at any time during the game, but he may be declared out by the opposite side, if he is observed, unless the stick has been knocked into the air.

The terms used in this game, as in "Kick the Ball," are the same as those of the game of base ball.

29. ONE O' CAT.¹

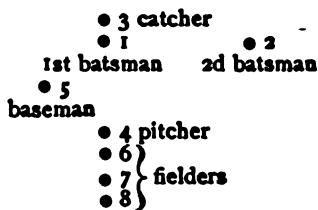
One boy will cry out "Inner!" another will in turn cry "Catcher!" one "Pitcher!" one "First base," and one or two "Fielder!" A home place with a base some feet distant is then agreed upon, and the players take their respective positions. The "inner" takes the bat and stands at the home place between the "pitcher" and "catcher," and strikes at the ball as it is thrown by the "pitcher." If the batter makes three strikes at the ball without hitting it, or if

¹ Dr. Edward Eggleston pointed out, at the Annual Meeting of the American Folk-Lore Society in New York in 1889, that this was originally "one hole cat," "two hole cat," etc.

he hits it and it is caught by any of the players he is "out," and takes the position of "fielder," while the others move up in order, the catcher becoming batter, the "pitcher" "catcher," and the first base "pitcher," and so on. If the "batter" strikes the ball, and is not caught "out," he immediately runs to the base and from there "home." If he reaches that point before the ball, which is at once thrown to the catcher and put on the "home plate," he is considered to have made one "run," and takes his place at the bat again. The boy who makes the most runs, wins the game. An ordinary baseball bat is used.

30. ONE, TWO, THREE!

This game is similar to "One o' Cat," except that the players call out numbers, "one, two, three, four," etc., instead of the names of their positions. Those crying "one!" and "two!" become first and second "batsmen;" "three" is "catcher;" "four," "pitcher;" "five," "baseman;" "six," "seven," "eight," "fielders."



Simpler than the foregoing is the game of

31. HAND BALL.

Only two can play. A boundary about twenty feet long and as many wide, with a wall or fence at one end, is chosen, and a tennis ball or ordinary rubber ball is used. One player throws the ball against the wall, and, as it rebounds, the other player strikes it with the palm of his hand back again against the wall. Then, as it rebounds, the first player strikes it, and so on. If a player misses the ball, the other player counts one. The player who thus first counts twenty-five wins the game. If the ball goes outside the boundary, the miss is not counted.

32. FUNGO.

This game is played on a vacant lot, or in the middle of a wide street. One boy is chosen for batsman, and the others stand around at some distance from him. A base ball is used, and the batsman throws it in the air, and then bats it out to the fielders, who endeavor to catch the ball "on the fly." The one who first catches the ball, a certain number of times that has been agreed upon, takes the batsman's place for another game.

33. SHINNEY.

Sides are chosen, and goals, one for each side, are agreed upon. The latter consist of two lines about three hundred feet apart, which

are drawn across the street. The implements of the game consist of sticks with a crook at one end, with which each of the players are provided, and a wooden ball or a block of wood about two or three inches in length, which is placed in the middle of the street, midway between the goals. The sides form two lines facing each other, up and down the street, with a distance of about two feet between them. The two boys on opposite sides of the ball, which occupies the centre of this alley, will strike it at the cry of "Ready;" and each side then endeavors to drive it to its own goal, which constitutes the game. It is not permitted to touch the ball with the hands; and if a player crosses to the side opposite to the one to which he belongs, he is greeted with the cry of "Shinney on your own side!" and liable to a blow on the shins.

34. CAT.¹

A circle of about four feet in diameter, with a straight line at right angles about twelve feet distant, is drawn upon the sidewalk. The "cat" is whittled from a piece of wood, and is usually about six inches in length by an inch in diameter, with sharp-pointed ends. The players are the "batter," who stands a little to one side of the circle; the "pitcher," who stands at the line; and the "fielders," who are numbered in rotation, and stand about the ring. The pitcher throws the cat towards the circle, and the batter, who stands ready with his bat, a stick about two feet long, hits it or not, as he thinks best. If the cat falls within the circle, the batter is out, and the pitcher takes his place, and all the other players move up one place, while the batter becomes the last of the fielders. If the cat falls without the circle, the batter hits it on one end as it lays on the ground, and as it rises into the air strikes it again. The other boys try to catch the cat in their hats or with their hands as it falls; and if they succeed, the batter is out. If they do not thus catch it, the pitcher endeavors to jump from where it lies into the circle. If it is too far away for the pitcher to cover in one jump, the batter gives him as many jumps as he deems proper. If the pitcher accomplishes the distance in the jumps that have been accorded to him, the batter is out; but if he fails, each jump the batter is allowed counts as one point to his own credit in the game.

¹ The antiquity of this game is well attested by the discovery by Mr. Flinders-Petrie of wooden "tip cats" among the remains of Rahun, in the Fayoom, Egypt (cir. 2500 B. C.). Through the courtesy of Mrs. Cornelius Stevenson, Curator of the Egyptian Department of the Museum of Archaeology of the University of Pennsylvania, one of these objects is now exhibited in the writer's collection of games in the American Department of the museum.

35. ROLEY POLEY.

A convenient place is selected, and each player digs a hole three or four inches in diameter. If this is impossible, hats are used instead of holes in the ground. A medium-sized rubber ball is used, and one of the players stands at a distance of about twenty feet, and tries to roll it into one of the hats or holes. All the others stand by their holes; and when the ball enters one of them, its owner must throw the ball at the player nearest to him. Meantime, when a boy sees the ball rolling into any near hole, he will run away to escape being hit. The boy who is hit must put a stone into his hole; but if the thrower is unsuccessful in hitting any one, the stone must go into his own hole. The game continues until one of the players gets ten stones in his hole, when he has to stand up with his back against a wall or fence, and let each boy take three shots at him with the rubber ball, the first time with the thrower's eyes closed, and afterwards with them open. When the boy is put up against the fence, the distance at which the players shall stand, when they throw at him, is sometimes determined by letting the victim throw the ball against the fence three times, and a line drawn at the farthest point to which the ball rebounded is taken as the place at which the throwers shall stand.

36. PICTURES.

This game is a recent invention, and is played with the small picture cards which the manufacturers of cigarettes have distributed with their wares for some years past. These pictures, which are nearly uniform in size and embrace a great variety of subjects, are eagerly collected by boys in Brooklyn and the near-by cities, and form an article of traffic among them.

Bounds are marked of about twelve by eight feet, with a wall or stoop at the back. The players stand at the longer distance, and each in turn shoots a card with his fingers, as he would a marble, against the wall or stoop. The one whose card goes nearest that object collects all the cards that have been thrown, and twirls them either singly or together into the air. Those that fall with the picture up belong to him, according to the rules; while those that fall with the reverse side uppermost are handed to the player whose card came next nearest to the wall, and he in turn twirls them, and receives those that fall with the picture side up. The remainder, if any, are taken by the next nearest player, and the game continues until all the cards thrown are divided.

Of "pitching pennies" my informant knew nothing except that there are said to be three different ways of playing the game. It

was regarded among his associates as a vulgar game, and only practised by bootblacks and boys of the lowest class, such as compose the "gangs" that are a well-known feature of street life among the boys of our cities. There is said to be a prejudice against other games on account of their associations among certain sets of boys. Thus, in Philadelphia the game of *leapfrog* is abandoned to the rougher outside class, who are known as "Micks" by the boys of at least one of the private schools.

Concerning the "gangs," my young friend in Brooklyn was unable to give me much information, other than to relate the name of one of these organizations, the "Jackson Hollow Gang," which is said to have obtained more than local celebrity. I am able, however, to give at least the names of some of the gangs in Philadelphia, obtained by personal inquiries among the boys along the Schuylkill river front. They comprise the Dumplingtown Hivers, of Fifteenth and Race streets; the Gas House Terriers (pronounced tarriers), of Twenty-third and Filbert streets; the Golden Hours, of Twenty-fifth and Perot streets; the Corkies, of Seventeenth and Wood streets; the Dirty Dozen, of Twenty-fifth and Brown streets; the Riverside, of Twenty-third and Race streets; the Dung Hills, of Twenty-third and Sansom streets; and the Gut Gang, of Twenty-third and Chestnut streets. These I am able to supplement with a very complete list of the names of similar organizations that used to exist in Philadelphia, which has been kindly placed in my hands by Mr. Leland Harrison. It is as follows:—

Pots, Twelfth and Shippen.
Skinners, Broad and Shippen.
Lions, Seventeenth and Shippen.
Bull Dogs, Eighteenth and Shippen.
Rats, Almond Street Wharf.
Bouncers, Second and Queen.
Fluters, Tenth and Carpenter.
Niggers, Thirteenth and Carpenter.
Cow Towners, Nineteenth and Carpenter.
Tormentors, Twenty-second and Race.
Hivers, Broad and Race.
Pluckers, Ninth and Vine.
Buffaloes, Twentieth and Pine.
Snappers, Second and Coates.
Murderers, Twenty-third and Filbert.
Ramblers, Beach and George.
Forest Rose, Seventeenth and Sansom.
Prairie Hens, Fifteenth and Brown.
Bed Bugs, Front and Brown.
Pigs, Twentieth and Murray.

Killers, Eighth and Fitzwater.
Lancers, Twentieth and Fitzwater.
Cruisers, Eleventh and South.
Forties, Eighteenth and South.
Wayne Towners, Eleventh and Lombard.
Mountaineers, Twentieth and Lombard.
Bullets, Twenty-first and Lombard.
Ravens, Eighteenth and Lombard.
Darts, Sixteenth and Lombard.
Spigots, Twenty-third and Callowhill.
Bleeders, Fifteenth and Callowhill.
Hawk Towners, Seventeenth and Callowhill.
Canaries, Eighteenth and Market.
Clippers, Seventeenth and Market.
Rovers, Nineteenth and Market.
Bunker Hills, Fifteenth and Market.
Badgers, Twenty-first and Market.
Haymakers, Twenty-seventh and Market.

Blossoms, Broad and Cherry.

Didos, Eighteenth and Lombard.

Railroad Roughs, Eighteenth and Washington Avenue. The "Didos" were a portion of the "Raven" gang.

These, however, belong not only to Folk-lore, but to the never-to-be-written history of our city. They had their laws and customs, their feuds and compacts. The former were more numerous than the latter, and they fought on every possible occasion.¹ A kind of

¹ An abstract of this article appeared in the *Public Ledger*, Philadelphia, December 9, 1883, and elicited the following letter from the Rev. Henry Frankland, of Cheltenham, Pa., which is here printed for the first time:—

The Public Ledger.

Your article on "Street Games" in to-day's (Tuesday) issue of the *Ledger* is so thoroughly interesting, and has awakened so many memories of the past, that I cannot resist the temptation of writing a few words in addition. I was especially interested in the account given of the Philadelphia "gangs." It carried me back to the time when I was a "railroad rough." In those days, under the leadership either of regularly appointed or self-constituted "leaders," the various "gangs," often by previous arrangement, would meet, and "fight it out" for hours. What boy of twenty years ago who does not recall these famous "stone fights"? A scar on my own face near the temple—a scar that will never be effaced—shows how successfully (?) they were fought. The list of these "gangs" as given by your correspondent—the most complete I have yet seen—is made still more complete by the addition of the following: "Buena Vistas," near 13th and Federal; "Garroters," south of Federal or Wharton and toward old "Bucks" Road; "Schuylkill Rangers;" and the "Glascous," or "Glassgous," near 20th and Ellsworth. In addition to these, I distinctly recall the "Tigers" and the "War Dogs," but cannot now locate them. The "Ravens" and the "Railroad Roughs" were friendly, and would frequently combine against the combined forces of the "Glascous" and "Lions;" they also fought against the "Buena Vistas."

We had great times in those days. The boy who either could not or would not fight was of no use. Often, through having to pass through the boundaries of a hostile "gang" on our way to school, we were compelled to fight. For this reason, we frequently went in companies of three or four. In passing through the territory immediately in the neighborhood of a fire company, a boy would sometimes be "tackled" and asked, "What hose do you go in for?" If he knew his neighborhood, and was shrewd enough to "go" for their particular hose, he was usually set free, but sometimes not before his pockets were rifled. If he was unfortunate enough to "go in for" some other company, he was usually set upon by his enemies, and most unmercifully "lambasted."

Those days, happily, have passed away. How much the volunteer fire companies were responsible for them, I am unable to say, but my impression is, that the new and better order of things has prevailed since the introduction of the paid fire department.

Not all the boys of those "by-gone days" have turned out *bad*. Most of them were fighters, perhaps, but the habit of taking care of themselves, and fighting their own battles, has been of incalculable service to some, at least. I could mention at least four preachers of the gospel from down town alone, and many others who have since occupied positions of honor and usefulness in the church and State. Let some one else contribute to the list of "gangs" until it is complete, and if they care to tell us what has become of some of the once famous "leaders" and fighters.

half secret organization existed among them, and new members passed through a ceremony called "initiation," which was not confined altogether to the lower classes, from which most of them were recruited. Almost every Philadelphia boy, as late as twenty years ago, went through some sort of ordeal when he first entered into active boyhood. Being triced up by legs and arms, and swung violently against a gate, was usually part of this ceremony, and it no doubt still exists, although I have no particular information, which indeed is rather difficult to obtain, as boys, while they remain boys, are reticent concerning all such matters. I am also unable to tell how far this and similar customs exist among boys in other cities. They were unknown to my young friend in Brooklyn, although he told me that a new boy in a neighborhood had rather a hard time of it before he was finally recognized as a member in good standing in boys' society. And this leads back to the subject of street games. Here are some of the games the new boy is invited to play:—

HIDE THE STRAW.—Bounds are agreed upon, and the new boy is made "it." All close their eyes while he hides the straw, and afterwards they searched for it, apparently with much diligence. At last they go to the boy and say: "I believe you have concealed it about you. Let us search him." Then they ask him to open his mouth, and when he complies they stuff coal and dirt and other objects in it.

LAME SOLDIER.—The new boy is made "doctor," while the rest are "lame soldiers," who have been to the war, and been shot in the leg. The "lame soldiers" have covered the soles of their shoes with tar or mud; and, as they hobble past the "doctor," and he examines their wounds, he soon finds that his hands are much soiled, and discovers the object of the game.

FIRE is a game in which the new boy is made a fireman, who is sent in search of a fire; and when he cries out, as he has been instructed, "Fire! fire! fire!" the others come running from their engine-house, and salute him with a shower of stones.

GOLDEN TREASURE resembles *hide the straw*. The new boy is chosen "thief," two other boys "policemen," and one boy "judge," before whom the "thief" is brought. The "thief" is suffered to go and rob a house. The "policemen" capture him, and bring him before the "judge." The case is tried, and it is discovered that the "thief" has robbed a house where gold was hidden. The "judge" orders him to be searched; but, as nothing is found on his person, the "judge" says sharply: "Let me look in your mouth, and open it wide, for you may have hidden the gold there." As the prisoner opens his mouth, the others, who stand ready, stuff it with handkerchiefs and dirt and coal, as is most convenient.

Stewart Culin.

GAMES AND AMUSEMENTS OF UTE CHILDREN.

THE early life of the Indian child is closely associated with that of its mother. At a tender age it is placed in what is called, in the Ute tongue, a *kun* (the *u* pronounced as in *push*), which answers the purpose of a cradle. This is made by the mother out of wood and buckskin. A flat board, a little longer than the child, is cut somewhat in the shape of a small ironing-board, and on one side of this a skin pouch is attached, in which the pappoose is laid and snugly and immovably laced. Above the baby's head is a little wicker awning, beneath which the little face, with roguish black eyes, peeps out. From this *kun* the infant is only removed in cases of necessity; and as the mother performs her daily work, the arrangement, child and all, is leaned up against the side of the lodge, or the trunk of a tree, or even suspended from an overhanging bough. On a journey the squaw carries this strapped to her back, while the little one enjoys itself by retrospectively viewing the landscape. When the baby cries, as it sometimes will, it is gently swayed from side to side, and the soothing motion soon rocks it to sleep. The life of the Ute babe, therefore, is hardly a happy one. It has no rattles or gum-rings to play with, and indeed it would have no chance to grasp such toys, with its little arms confined to its sides. But it is a good child generally, and does not frighten its mother by placing things in its mouth and poking sticks in its eyes and ears. In lieu of such infantile amusements, it closely observes all that goes on around it, and probably thinks what great things it will do when it has emerged from its cocoon.

After it is old enough to quit its prison, the child continues for some years to be the constant companion of its mother. If a boy, he remains under the maternal care until he is old enough to learn to shoot and engage in manly sports and employments.

Indian children resemble their white brothers and sisters in disposition and the manner of amusing themselves. The small Indians play, laugh, cry, and act precisely as civilized children, and toys are as much a necessity with them as with our own little ones. They make their own playthings, and derive as much enjoyment from them as do white children from those which are bought in the stores. In this respect, necessity being the mother of invention, Indian youngsters possess more ingenuity than the little men and women of the East who are blessed with greater advantages.

At White River Agency, in northwestern Colorado, I one day came across a small pappoose, probably six years of age, who was employed in making toy horses of mud, the legs being supplied by

slender willow twigs. He had finished six or eight of them, two of which I secured, and they were excellent imitations of the animals which had served as his models. He displayed considerable artistic talent at this early age, but in his youthful mind he saw in them nothing but toys, which he had arranged in pairs, and in his childish way he made me understand that they were horses or ponies starting out on a hunt.

A little Ute girl was occupied in drawing, — not with pen and paper or slate and pencil, but, utilizing the materials which Nature had given her, she had taken a smooth cobblestone, and with a sharp flint had etched the figures of an Indian boy and girl dancing, and the production would have put to shame any kindergarten pupil. This work of art I also procured, but unfortunately left it, with other collections, at the agency in the hurry of our departure. These are examples of the employments of Indian children in their native state, uninfluenced by contact with civilized life.

A year later we were travelling through the barren cañons of southeastern Utah, surrounded on every hand by ancient ruined stone houses and other evidences of a long-departed race. But even amongst these remains of former centuries, we found many traces of the little ones, who had left in the plaster of the crumbling buildings the impressions of their little fingers, or the pictures of their outspread hands on the walls.

On all sides we saw quantities of broken pottery, and picked up here and there specimens of delicately fashioned arrow-points, some of them so tiny that they could scarcely have served for anything but toys. One day, in passing down a broad valley where the ancient ruins abound, we came across the site of a modern Ute encampment. Here the little folks had also left unmistakable traces of their recent presence in the remains of a rude play-house. A rough table had been formed by laying a large flat stone across two supporting rocks; on this a dozen pieces of the ancient pottery from the neighboring ruins had been extemporized for a tea-set, and arranged as though the little Utes had been playing tea-party, just as we have done ourselves in our early youth, the edibles being represented by little piles of sand and pebbles. In selecting their dishes the children had exhibited a remarkable appreciation of the beautiful, as these specimens of pottery were the finest and largest that we saw in that section, and one of them was the choicest example of this ware that we had seen in our travels. It is scarcely necessary to add that they were promptly transferred to our saddle-bags.

In the desert of northeastern Arizona we also had a somewhat limited opportunity of observing the pastimes of the children. As we approached the Moqui villages, built on high plateaus, we could

see scores of nude papposes running along the ledges and leaping from cliff to cliff, attracted by our approach.

The Moqui boys amuse themselves with their miniature bows and tipless arrows and their little throw-sticks (somewhat resembling boomerangs), practising for the hunt. By the aid of such weapons the men capture rabbits, which form an important addition to their larders.

The girls are all provided with dolls decked out with colored feathers and brilliant rags, or rain-gods carved out of rotten wood and gaudily painted, and it is a difficult matter to induce them to part with these treasures. A very pretty girl of fifteen, who possessed one of these, was loath to part with it, her mother telling us pathetically that she had owned it since she was a little child and valued it highly. But the glimpse of a shining new silver quarter was more than the garrulous old woman could resist, and we carried off the prize notwithstanding the protestations of the less avaricious daughter. In contrast with this parent was the mother who, in another quarter of Moqui, presented her three little ones to us, and with tears in her eyes told us that she had had two others, which (with a wave of the hand upward) had gone to a better land.

THREE LESSONS IN RHABDOMANCY.¹

To those who have not seen the divining rod in working order, we would say that a forked branch of witch-hazel or of peach is selected always in the shape of the letter Y. The branches are grasped at the ends by the hands, with the palms turned upwards, the ends of the branches being between the thumb and the forefinger, the stem where the branches unite being held horizontally. Then the diviner, with the elbow bent and the forearm at right angle, walks over the ground, and the forked stems move, rising up or down, according as there is or is not a subterranean spring or mineral vein beneath the surface.

It has been my good fortune to take three lessons in rhabdomancy.

1. The first lesson was some seven years ago. It was given in eastern Ohio, at the time of the excitement over gas wells. Curious to relate, there appeared any number of philanthropic individuals who offered to locate a good paying gas or oil well for a small consideration. With them it was a case of heads I win, tails you lose. If they struck oil or gas, they got a handsome fee; if they failed, they lost nothing but their time.

One man in particular had been successful in one instance, and that was enough to establish his reputation as a great diviner. He interested some half a dozen people in our city. As a guarantee of good faith, he wanted to show his prospective investors how the magic rod worked in his hand.

I remember well the bright summer morning when we rode out into the country. Our conveyance stopped in front of a ten-acre lot, under which, according to the rodsman, gas flowed in an immense volume. We all stood silently around while the expert was getting his apparatus ready for the experiment. He used what I took to be two metal wires coming together into a fork or shank, on which was placed a covered cap. The contents of this cap was of course a deep secret. Holding his two elbows at right angles, he began to walk over the ground with military step. He assumed an expression best denoted by the word "intense." He started off in a trance-like state, and his amused audience followed on and on behind. Suddenly the rodsman seemed to be in a fit. He finally recovered his composure and his breath to say: "Here is the spot. If you dig down here, you will find enough gas to blow up a whole county." The performance of the rodsman was so remarkable that no one ventured to dispute his word. One of the party stepped forward

¹ Read at the Annual Meeting of the American Folk-Lore Society, November 29, 1890.

and said, "Let me try it. I should like to see whether the rod will wiggle in my hand." But the rod remained straight and motionless. Then others ventured to try the instrument, but in every case the rod refused to move in the hands of an unbeliever. I afterwards learned that one man, having more faith than judgment, did sink a shaft down some hundred feet on the spot located; that, instead of gas, there issued forth from the earth a copious volume of water.

2. My second lesson was extremely interesting and instructive. Some five years ago I ran across a curious specimen of the Dick Dousterswivel order in Yates County, New York. He had a local habitation, and a name for finding water, but at this time he was engaged in locating gas and oil wells. I made his acquaintance, and soon persuaded him to show me some of the secrets of his craft. He was not particularly secretive or modest in talking about himself and his doings. He certainly had a fond belief in his extraordinary power to locate water, oil, and gas veins by the aid of the rod. His *répertoire* included a large assortment of forked sticks. Some were simply green tree twigs; others were of wire or metal; others, again, were incased in leather.

I met the rodsman by appointment one Sunday afternoon, and together we experimented with the different wands. I tried each and all of them, but in no single instance was I successful in having any twisting, or turning or signs indicating water, gas, or oil under the surface. However, in his hands, any one of the rods would twist and turn in a most remarkable manner. Two or three times I quietly marked the exact spot which he had indicated. After leading him off to other places, and then back again to spots already marked, I discovered that he located entirely new places.

I rather think that I won the confidence of the rodsman by professing deep interest in his magical performance. I took so many lessons in modern rhabdomancy that he came to regard me as a convert to his art. After a while, he expressed the belief that I would soon be able to work the twig as well as any one. Certainly I have since become quite an adept in the tricks of his trade.

Let me state that this rodsman was really sincere in the belief in his own power. He was not a little proud of the workings of the rod in *his* hand. He had exhibited his different forked sticks in some half a dozen counties in New York State. His name had been celebrated in the local papers, from which he kept many clippings. Two or three extracts will suffice to show popular confidence in his claims to be regarded as a wonderful diviner. This is from the "Chittenango Times": "And so it is; down goes the well, and it goes down where Jonathan and his divining rod have located it." Another extract, from the "Ithaca Daily Journal," reads as fol-

lows: "Some time ago, Dr. Champlin devised an instrument which will disclose the existence of natural gas, no matter how deep down. It is a secret, not a patented appliance. I have seen its operations, seen the truth of its actions verified, and have an abiding faith in it" (September, 3, 1889). In the "Dundee Record" there is some doggerel, in which occurs this line: "We put our trust in Champlin and his great divining rod." One man had faith enough to pay all the expenses of the rodsman to Texas. The "San Angelo Standard" said: "We think Mr. C. is a man of astounding abilities, and would be as famous as Edison if better known." And so notices of this extraordinary diviner might be multiplied.

3. My third lesson in rhabdomancy was about a year ago. Last December there appeared in the "New York Times" an account of the wonderful discoveries of a diviner in Morrisania. I made up my mind to go the next day and see for myself. The scene of operation was a brewery yard, and there the expert showed several of us what he could do. In this case the magic instrument was quite different from many I had seen, or even heard of. A small lump of metal, looking like a plumb-bob, hung from a fine wire, which was connected (so he said) with a small electrical apparatus held in the hand. The diviner claimed that he had located from the floor on which we then stood the direction of a hose filled with water on the floor below. He also claimed that the vibration of the wire indicated approximately the volume of water beneath the surface of the ground. The diviner distinctly repudiated any magic that might be attributed to his art. On the contrary, the apparatus which enabled him to detect subterranean springs was a scheme of his own invention, and was based on scientific principles.¹

Several of us tried our hand at locating any hidden spring that might be running under our feet. Only in one instance did the wire show the least vibration or quiver. When the diviner walked over the same spot, a very considerable agitation of the wire was noticed. Several times he stopped and said, "Here is a place where the water is not only large in volume, but swift-running." The expert was very loath to impart much information about his scientific device, and in many ways our tests with him were unsatisfactory.

Here endeth the third lesson.

The practical use of rods or wands dates back to ancient times. It was known to the Greeks, from whom we get our word "rhabdomancy." M. Lenormant, in his "Chaldean Magic," mentions the use of divining rods by the Magi. He says that divination by wands was known and practised in Babylon, and "that this was even the

¹ *New York Times* of January 12, 1889.

most ancient mode of divination used in the time of the Acadians." Then came a revival of the superstition in the Middle Ages,¹ when the rod was used chiefly as a means of discovering hidden treasures or precious metals, of detecting guilt, etc.

The supposed mystic movement of the divining rod is one of the commonest superstitions in American life. Tracing the antecedent history of the rod in this country, it would appear that the early New England settlers were in the habit of using the hazel twig to find veins of water. Many of the tea-kettles of our grandmothers were filled by rhabdomancy. The pioneers carried the superstition wherever they went. The authors of the "Life of Lincoln," in the "Century Magazine," say:² "They (the pioneers of Illinois) were familiar with the ever-recurring mystification of the witch hazel or divining rod."

Too often rhabdomancy has been used by quacks and impostors. The divining rod has been the stock-in-trade of every Cagliostro. In 1798, or three years after the death of the original Cagliostro, a farce was enacted in the town of Warren, R. I., almost parallel to the scene described by Carlyle.³ A certain schoolmaster spread the notion that there lay hid a treasure which might be fortunately lifted. The "Darby Ring" was a circle of some forty feet in diameter, about which the fortune-hunters, in single file, would follow their leader at a dog-trot, reciting some silly jargon and holding aloft a forked stick of witch hazel, which would enable the holders to discover the presence of the buried treasure.⁴ Think of those grave, practical ancestors of ours prancing about the "ring," each with his magic stick! How they must have danced after they learned the truth!

Speak of a hidden treasure, and the cupidity of man is easily aroused. In his "Life of Jo Smith," the founder of the Mormon sect, Mr. Kennedy, says that the principal business of the Smiths, father and son, consisted in finding water, digging wells, and in raising money from dupes to find buried treasures by the divining rod.

When gold was discovered in California, all sorts and conditions of rodsmen flocked to the field to offer their services. A writer in the "Democratic Review" for March, 1850, says: "Since the discovery of mines in California, a Spanish gentleman in the city of New York has advertised for sale to the adventurers a mineral

¹ The first mention is credited by M. Chevreul to Basil Valentin, a monk of the fifteenth century.

² November, 1886.

³ In his essay, *Count Cagliostro*, the end of part I.

⁴ *Youth's Companion*, August 9, 1888.

rod which will direct them to the richest deposits, and by which he has made his own fortune. In proof of their excellence he also published the certificates of several men of science." How generous some men are, after they have made their own fortune!

Coming down to recent times, Prof. R. W. Raymond, a mining engineer, gives several instances of encountering, in Western mining regions, parties of capitalists accompanied by experts whose business it was to discover mines by the use of the divining rod. Indeed, we do not think that the following statement of a writer in "Harper's Magazine" is any too broad:¹ "Almost every county and every State of the Union has its professional adept at divination, at least so far as the discovery of hidden well-springs is concerned, and our mining districts of the West are prolific in these modern soothsayers who claim to be in familiar communication with subterranean stores of wealth, and stand ready to betray the confidence for a consideration."

The real question is, Why is any stick or stone magical? Briefly stated, it is one of the recognized principles in magic that any real or fancied resemblance of a stick or stone to any portion of the human body, any analogy based on color, is enough to give such things a reputation for magical virtues. In Scotland, stones were called by the name of the parts they resembled, as "eye-stane," "head-stane;" they possessed, of course, certain mystic properties. The whole "Doctrine of Signatures," in old medical practice, was based on this kind of magical reasoning. Thus, the euphrasia, or eye-bright, was supposed to be good for the eye; the mandrake possessed certain occult virtues because its roots resembled the human body. Now, the divining rod in form resembles the letter Y, and vaguely the form and number of limbs of the human body.² In this association of ideas lies, I think, the explanation of some of the magical properties attributed to forked sticks.

With regard to rhabdomancy, to all the strange uses of the divining rod, what is the method of folk-lore? The student of folk-lore will compare the uses and practices of civilized people with similar uses and practices among the uncivilized. He fails, however, to find anything exactly similar to modern rhabdomancy among people in a low stage of culture. He does find magic wands, but he does not find the "working the twig" as we moderns have come to see it.³ There-

¹ Vol. lxx. p. 912.

² Kelley (*Indo-European Folk-Lore*) says: "In every instance the divining or wish rod has a forked end. This is an essential point, as all authorities agree in declaring. Now a forked rod (or a forked raddish) is the simplest possible image of the human figure."

³ So acute a student of comparative folk-lore as Mr. Lang is reluctant to confess that "not very much" is known of the divining rod among uncivilized

fore it would seem that the finding of water or seams of precious metal by the use of the rod is a comparatively modern device or invention.

The last lesson we would attempt to gather from the divining rod is this: Once let a superstitious practice start, there is no telling how or when or where it will end.

Lee F. Vance.

peoples. For parallels, see Taylor's *New Zealand*, p. 91; Benton's *Eastern Africa*, p. 261; Davis's *China*, vol. ii. p. 101; Stravrinus's *Java* (in Pinkerton), xi. 132. Sir John Chardin (Pinkerton, vol. ix.) says that in India it was common for diviners to accompany conquerors and to point out concealed treasures.

SOME TALES FROM BAHAMA FOLK-LORE.

FAIRY STORIES.

DE GIRL AN' DE FISH.

Dis day dis girl vwen' down to de sea for salt vwatah. She ketch one little fish hout de conch shell.¹ She name 'im Choncho-wally. She put 'im in de vwell. Ev'ry mohnen she use to put some 'er breakfas' in de bucket an' carry to de fish; an' some 'er dinner, an' some 'er supper. She feed 'im 'till 'e get a big fish.

Dis mohnin', vw'en she vwen' to cahy de breakfas' for 'im, she sing:—



Conch-o, Conch-o- wall - y, Don't you van' to mar-ry me, my deddy short-tail.

'E comes up an' she feed 'im. Den she let 'im go down. Vw'en she vwen' home, de boy say, "Pa, siste' got somet'in' inside de vwell."

Den de nex' day she come; bring vittles again for 'im. De man say to de boy, "You go behin' de tree an' listen to vw'at she goin' sing." De gal sing:—

"Conch-o, Conch-o-wally,
Don't you vwan' to marry me,
My deddy short-tail?"

Huh! De boy ketch it; 'e gone; tell 'e pa. De boy say, "Pa, sister say, 'Conch-o, Conch-o-wally,' etc. De man go; 'e took he grange,² 'e sing, "Conch-o, Conch-o-wally," etc. De fish come hup; 'e strike 'im. 'E carry 'im home an' dey had some fur dinner. De gal say, "I bet you dis nice fish!"

Den de gal took some in de bucket to cahy to de fish. Den vw'en de gal vwen' to de vwell to call de fish, she sing, "Conch-o, Conch-o-wally," etc. She sing again, "Conch-o, Conch-o-wally," etc. She ain' hear no fish, an' she ain' see none. She sing again, "Conch-o, Conch-o-wally," etc. She begin to cry now, "Conch-o, Conch-o-wally," etc. Den she vwen' home to de house, behin' de house, an' she cry 'erself to death.

E bo ban, my story's en', etc.

¹ One of the common sports of Bahama children is to catch tiny fish which find harbor in old conch shells.

² Fish-spear.

B'LITTLE-CLOD AN' B'BIG-CLOD.¹*Once it vvas a time, etc.*

B'Little-Clod, had one horse and B'Big-Clod had two. B'Big-Clod use to take B'Little-Clod's hoss an' to work 'im, and use to give 'im nothin' to heat. B'Little-Clod get wexed. An' 'e vwent to take B'Big-Clod's hoss to work too. Vwen 'e vwent to take 'is hoss, B'Big-Clod slapped B'Little-Clod down an' 'e sent 'im away. 'E say, "Jus' le' me sleep here to-night!" 'E sleep alongside 'is granfader, B'Little-Clod. B'Big-Clod put B'Little-Clod in front an' put 'is granfader over back. An' B'Little-Clod 'e vwent over back, an' put 'is grandfader in front. An' B'Big-Clod come an' 'e cut off 'is granfader's head because 'e t'ought it vvas B'Little-Clod. An' nex' mornin' B'Little-Clod vwent to buy one bottle o' beer. 'E sent 'is granfader a glass o' it, — vvat vvas dead. An' 'e fix on 'is granfader's head. *Good!* 'E still had him layin' down. 'E sent it wid de man vwich 'e buy de bottle o' beer from. Vw'en de man vwen, 'e say, "Sir!" an' 'e slap 'im side de head to make 'im vwake; 'e t'ought 'im 'sleep an' 'e knock 'is head off. Den B'Little-Clod begin to cry. De man say, "No, doan' cry," 'e say; "I'll have 'im buried decent, an' I'll give you t'ree t'ousan' dollar besides, if you doan' make no noise!"

'E dig 'im up an' 'e carry 'im down in market to sell 'im. Dey vvas goin' put 'im in jail. Dey say 'e kill one ole man. An' as 'e vvas comin' back, dark did ketch him in de road an' 'e ask one man to let 'im sleep dere dat night. An' man say, "I let you sleep in de hold hoss stable." An' 'e say, "All right, sir." An' de old man did ask 'im if 'e was hungry. An' 'e say, "Yes, sir." An' de man did give him some cold hominy to heat. An' de man, vwen 'e vvas done eatin', 'e vwent in de hoss stable an' 'e set down. An' as 'e vvas settin' down de man's wife come past an' see 'im, an' ax 'im, "Vw'at you want dere for?" 'E say, "You husban' sent me dere to sleep to-night."

Vw'en B'Big-Clod did kill his hoss, 'e had his hoss skin in his han' an' 'e tied it roun' his feet. De woman did give her husband cold hominy to heat.

All de good t'ings she had for de tailor she put in de shelf. An' she put some in 'er bed; an' she put de tailor in a big chist. An' den dey was settin' down in de house, de t'ree on 'em; de little boy, de man, an' his wife.

An' de man say to de little boy to pitch a riddle, an' den de boy say, "I don' feel like pitchin' no riddle!" An' de woman say, "You

¹ One can see in this story, albeit somewhat mutilated and abbreviated in the translation, the Bahama version of Andersen's "Little-Claus and Big-Claus."

know you' mudder an' you' fadder learn you some riddles." Hax 'im if could n' pitch no riddle. 'E say, "Hall right, mam." 'E say, "Ma riddle, ma riddle, ma-rendi-ho. Perhaps you can tell me dis riddle, an' perhaps you cahnt."¹

'E say, "My mudder had a hog had twelve pigs bigger 'n de twelve burns² vw'at vwas in de hoven. De hog vwas jus' 'bout as big as de stuff pig dat de woman got underneath de bed, an' de sty de hog vwas in jus' 'bout as big as de chist vw'at de tailor vwas in," — an' den de man wwent in de cubbard, 'e take down de twelve burns; 'e take de stuff pig from underneath de bed. 'E take de chist, an' 'e t'row it in de ribber, vw'at de man vwas in. An' 'im an' de boy heat de burns, an' dey had de stuff pig. An' 'e take his wife an' 'e t'row 'er in de ribber.

E bo ban, my story's en', etc.

DE WOMAN AN' DE BELL-BOY.³

It vwas a woman. She hax Miste' Sammy vw'at 'e do vw'en 'e go huntin'. She told 'im he turns to wood, 'e turn to rock, 'e turn to hiron. Den his gran'mudder call 'im. She said, "My son, talk some an' laugh some."

So dis day 'e vwen' huntin' in de woods. 'E met hup wid dis ole woman. She hax 'im 'f 'e vwant to take a vwalk wid 'er. 'E told 'er, "No!" 'E say, "'E neve' vwas bro't up wid company."

She vwent 'side de bush an' she turn to old vwitch. Her teet'⁴ was two feet long. 'E turn to wood. She chop 'im down. Den 'e turn to hiron. She bite it down. Turn to rock. She blow it to pieces. 'E turn to copper. She p'int it from 'er (vw'en she p'int, de rock vwaste away).

Den de boy turn to a bell. Den she turn back, said, "Le' me go to my restin' hole!" So dat 's de end o' dat ditty.

GREO-GRASS AN' HOP-O'-MY-THUMB.⁵

Hop-o'-my-Thumb had five brudders, an' hevery one on 'em vwas bigger 'n him; 'e vwas de younges', an' 'e vwas only as big as you' little thumb.

So now de ma vwas dead. Now all on 'em vwas goin' trabbelin'.

¹ The usual doggerel given when "pitching" or giving a riddle.

² Sweet cakes.

³ In this tale the central thought is seen to be quite similar to that of "Die Goldene Ziegenbock," by Grimm. There the boy and his sister, pursued by a witch, are transformed into many things.

⁴ In European folk-lore the witch is generally characterized by having two very long teeth.

⁵ Evidently a confusion of "Jack the Giant-Killer" and Grimm's "Thumbling."

Dey vwen', dey vwen', all t'r'u' de bushes. So now dey trabbel all dat day, an' vw'en de sun was down dey see one light. Now dey gone, dey *gone*, dey gone 'til dey come to dat light. So vw'en dey come to de house, Greo-grass wife say, "Children, whey you no goin'? 'f my husban' meet you no here, 'e 'll tear you hall to pieces." De woman say, "Make haste! Come here! le' me hide you!" She hide 'em somewhey in one secret room in de house. Den, when she hide 'em, her husban' come wid a whole lot o' tear-up children; whole lot o' beastes, helephan'—'e was so strong 'e could kill anything! Soon 's 'e git in de house, 'e say, "Humph! humph! I smell de blood o' one hold Englishman!" De woman say, "No!" She say, "'Tain't a soul in dis house!" Geo-grass say, "Dat haint no good, I smell de blood o' one hold Englishman!" Greo-grass vwen' all t'r'u' de house smellin'. Vw'en 'e look in dat room, 'e fin' em; it vvas five on 'em. After 'e fin' em, 'e say, "Ne' min', I'll have dese five fo' my breakfas' in de mornin'!"

So now Greo-grass had five children, too. His wife made five gold cap an' five silver cap. Greo-grass put de five gold cap on his children, an' put de five silver caps on de five hother children. Den Hop-o'-my-thumb got up durin' de night while Greo-grass vvas sleepin'. He take de five gold cap an' put 'em on *his* children, an' put de five silver ones on *Greo-grass's* children. 'Fore day in de mornin', soon 's de firs' fowl crow, Hop-o'-my-thumb jump hup; 'e call all his children: 'e gone. Den, after Hop-o'-my-thumb gone, Greo-grass jump hup. 'E cut off all five he children head: 'e did n' know. After a little while 'e fin' hout it vvas 'is children; 'e vvas so vex 'e did n' know vw'at to do; 'e gone to his wife, 'e say, "Hey! you cause me to do dis! 'f you want so hold an' tough I cut hoff you head!" Den Greo-grass say, "Ne' min', I go an' look fur 'em." So now Greo-grass gone! Hevery step 'e make half a mile. Now Hop-o'-my-thumb fin' Greo-grass vvas gainin' on 'im. So him an' he brudders vwen' undernead de rock. So it vvas gittin' dark; soon as Greo-grass git abreas' dat rock, 'e lay down an' vwen' to sleep. Soon as 'e begin to snore, 'e vwaken all de children dat vvas undernead the rock. Now Hop-o'-my-thumb vvas goin' kill 'im. All de hoder brudder say, "No, brudder, doan' go, 'e kill you." Hop-o'-my-thumb say, "'F you doan' hush I kill you!" Hop-o'-my-thumb come out; 'e take Greo-grass's sword. Vw'en Hop-o'-my-thumb take Greo-grass's sword, 'e come down *so*; Greo-grass jump two mile hup in de hair. Vw'en 'e come down 'e kill 'eself dead! Hop-o'-my-thumb call all de brudders from undernead de rock. Den dey vwen' back again to Greo-grass's house. Vw'en 'e get dere, Greo-grass's wife say, "Whey Greo-grass?" Hop-o'-my-thumb say, "Greo-

grass cannot come, for Great Cay¹ is belongs to Hop-o'-my-thumb." Dat 's all.

DE DEBBLE AN' YOUNG PRINCE HAD A RACE.

*Once it vvas a time, it's a very good time,
It vvas n't my time, it's old people's time,
Vw'en dey use' to take codfish to shingle house.*

Dis young prince vwent in chase fur Brer Bobby. 'E say to Brer Bobby, "I hear you 's a good gambler." 'E says, "I vwant a trial with you." So dey vwent off to gamblin'. After dey vwent off to gamblin', de more de Debble did put out, de young prince would win 'im. 'E said, "Young prince," 'e said, "I vwant a box four square wide, four square deep." Vw'en 'e vwent home 'e told his mother. She vwent an' git dis debble box. She said, "Have I tol' you 'bout gamblin'?" So 'e vwent on wid dis box, an' as 'e vwen' 'e met up by a man feedin' turkeys. An' 'e ask 'im, "Whey Brer Bobby live?" 'E said, "'E live 'bout t'irty miles from here." Vw'en 'e got dere, 'e knock to de gate. 'E said, "I come to bring you dis box." 'E said, "Dat 's right, young prince, it exactly like mine, four square."

'E give 'im a wooden ax an' a wooden machete.² 'E said, "I vwant my 'erbs fur my dinner to-day." Vw'en 'e vwent, 'is ax break. De girl come. Vw'en de girl come, she ax young prince vw'at vvas de matter. De young prince say, "You' pa gi' me dis wooden ax an' dis wooden machete to cut dis fiel', like I could cut it!" She say, "Young prince, don' cry; come, lay in my lap." Vw'en 'e vwent, young prince lied in 'er lap; 'e vwent off to sleep.

She said, "Jumpin' do jumpin', I vwan' dis ground cut, an' I want de herbs fur my fader's dinner at twelve o'clock!" So vw'en 'e vwent to his dinner-table he had de herbs dere. "Young prince, you good as dat?" "I good as dat an' better, too!" 'E said, "Heagle heggs up in dat tree, dat glass tree. I vwant 'em down fur my breakfas' in de mornin'!" 'E vwent to de tree, but 'e could n' git up. De more 'e go up, de more 'e slip down. So de girl vwen' dere; she gi' 'im 'er finger nails, an' she took his uns. An' den 'e brought de heagle heggs to de Debble, an' 'e ask 'im 'f 'e vvas good as dat, an' 'e say, "Good as dat an' better, too." So 'e said, "Now, young prince, you marry my daughter." (Did I tell you 'er name? — my daughter Greenleaf.)

¹ Giant's Home. Cay, from the Spanish *cayo*, a rock or reef, is the name given to an island in the Bahamas.

² From the Spanish *machete*, a cutlass, — an interesting reminder of the Buccaneer ancestors of some of these same Bahamians, who, if tradition speaks truly, were wont on occasion to use these instruments for other purposes than that of cutting down weeds and bushes.

Vw'en dey vvas married dey sleep dere till two o'clock dat night, vw'en dey git hup; dey cut dese banana tree an' dey laid dem in de bed.

One took de seven-mile hoss an' one took de six. She took two heggs as she vvas goin'.

'E¹ took 's t'ree-leg jackass; dat jackass go sixty mile to sixty minute, so vw'en 'e vwent from 'is house, 'e say, "Fisky lang, lang, fisky too; boss raskality!" So 'e ketch 'er. 'E say, "My daughter Greenleaf, how you git across dis ribber?" "I drink; me hoss drink!" An' 'e drink an' 'is hoss drink. 'E vwent on chasin' 'is daughter. She vwen' on; she dash anudder hegg; she say, "I hope dat may be de bigges' pear-pricker² dat ever vvas, an' she be on de eas' side an' 'e on de vves!" She said, "I cut; my hoss cut!" Vw'en 'e vvas finish cuttin', de girl vvas in de city, so 'e turn back.

She tol' de young prince she would stop dere at de blin' man's, an' 'e could go see 'is parents. So she said, "Don' let de puppy kiss you' lip, or else you forgot me!" So 'e vwen' on, an' as 'e vwent home 'e vvas so glad to see 'im de puppy kiss 'is lips, an' jus' as de puppy kiss 'is lips 'e forgot 'er. An' den 'e vwent an' got an'or lady an' 'e got married to 'er. After 'e got married to 'er 'e 'ired a servant. Dis lady (Debble's daughter) vwent over de vwell. She said, "I'm too pretty to be a young prince servan'; I jus' do to be 's wife." So she vwen' home an' tole 'im. So 'e vwen' an' hired a middle-aged vwoman. So vw'en she vwen' to de vwell, she look up in de vwell; she look up on de tree. She vwent home an' tol' de young prince, "Dat vvas a good lookin' lady stayin' to de blin' man's." 'E said, "Go an' hax 'er to visit my gardens."

She had two doves, a rooster an' a pullet, in one cage. She hax 'er to vwell, an' she brought dese two doves. Doves had a corn in de cage. Vw'en de rooster dove would bring out dis corn, de pullet dove would carry it in. So dey hax 'er vw'at vvas de meanin' o' dose two birds. So she up an' tol' 'em. She say she save young prince life, an' 'e brought 'er ere an' lef' 'er to de blin' man. So after she said dat, 'e flew right from de girl w'at 'e marry an' marry dis one. De minister had to marry 'em over again. So after de minister marry 'em over again, I vvas passin' an' I vw'isper to 'r 'er; she vvas so good lookin' so young prince run out, an' 'e give me a kick an' sen' me here to tell you dat little ditty. Dat 's de hend o' dat ditty.

Charles L. Edwards.

¹ "De Debble" starting in pursuit.

² Prickly pear, one of the *Opuntia*, very common at Green Turtle Cay.

CONTRIBUTIONS TO NEW ENGLAND FOLK-LORE.

THE following story about cucumbers I have heard told as a wise saying of many a doctor in Vermont, and each one is believed to be the originator of the recipe: Take a cucumber and peel it, cut it into very thin slices, put on vinegar, salt, and pepper, then *throw it out to the hogs*, and it will not hurt one. The italicized words are spoken more rapidly than the others, accompanied with a cunning smile.

Another smart saying I have heard repeated in many towns: Eat dried apple for breakfast, drink cold water for dinner, and let the apple swell for supper.

Children should not be allowed to rap in sport at their own door for admission, for it is a sign of sickness or death in the family. (Grafton County, N. H.)

If the lungs of a brother or sister who has died of consumption be burned, the ashes will cure the living members of the family affected with that disease. (Grafton County.)

A short time ago I was visiting a patient one evening¹ in a family, when one of her neighbors related the following incident: About five years ago she and her husband were at home alone on Sunday afternoon, the children all being away, when they heard a moaning noise in the wood-box. They both heard it distinctly. It sounded like the groans of one in distress. They examined the box to see if any cause could be found therein. Finding none, they went into the cellar underneath the box; also went around the house, but nothing was discovered that could explain the moaning. When the cover to the box was lifted up, the noise ceased; when let down, and they went away from it, the noise began again. This was repeated several times, then ceased entirely. During that week they received a letter announcing the death of a relative's wife, who died on Sunday, and just at the hour when they heard the moaning in the wood-box. It was confirmed in their minds that that moaning was a warning of the death of their relative. (Orleans County, Vt.)

In dressing a new-born babe, lay the umbilical cord to the left, and the child will not wet the bed when sleeping. (Orleans County.)

¹ I have always noticed that these wonderful witch and ghost stories flow more freely in the night than in the day time.

In the summer of 1852 I was at a farmhouse in a rural town in Grafton County, New Hampshire, when a travelling woman, coarsely dressed, called to get a glass of water to drink, and inquire the distance to the next village. She drank the water and started on her journey. Scarcely had she gone thirty rods when the woman of the house said she believed the traveller was a witch, and she was going to try her. She immediately took a knitting-needle from her work, found one of the traveller's tracks in the path, and stuck the needle into it. Almost immediately the traveller stopped, turned around, stood still, and gazed towards us, who were watching the trial. The woman of the house said she would not remove the needle from the track, even if the traveller should never move again ; but she turned soon, and went on without stopping. The woman with the needle believed the steel had power to fasten a witch in her tracks so she could not move, and when she saw that the woman went on her way, she believed the power was lost by her speaking ; so she tried another track with the needle, but without effect.

At the foot of a steep and rugged mountain in a New Hampshire town, where the highway has scarcely room to be built between the precipitous ledges and the Connecticut River, lived a woman, between 1840 and 1850, who believed in all sorts of witchcraft. Every pain she had she thought was caused by witches. Every perplexity of life was caused by evil spirits. When she was sick she was often overheard talking to and threatening the witches, whom she could not see, but did not doubt their presence. For years she constantly wore a string of beads of mountain ash around her neck to keep off the witches. These beads were made from the small branches of the mountain ash (*Pyrris Americana*, D. C.), sometimes called witch-wood. They were cut about three eighths of an inch in length, the bark being left on, and strung on a string running through the pith. She was careful to keep them concealed, but sometimes they would work up above her collar and be conspicuous. This species of tree was once quite popular among New England witch-believers as a charm against witches.

In one of the inland towns in Grafton County, New Hampshire, the following story was told of a woman, between 1830 and 1845, who was accused of being a witch : She called one day at the house of one of her neighbors, who had ten fine pigs only a few days old, and wanted the owner to give her one. She was informed that all of them had been promised and sold, so that he could not accommodate her. She replied that if he did not give her one he would be sorry for it. The woman left the house, and in about two hours

afterwards the ten pigs jumped upon the rail fence and scampered off like squirrels, and never returned, nor were they ever heard from.

In another town in Grafton County, New Hampshire, in about 1820, lived a family who believed in witches. One day their oldest child, a boy four years of age, was taken sick. The mother at once suspected that he was bewitched by a neighboring woman; and, while she was caring for him, the boy looked out of the window across a ravine, and said he saw the woman suspected coming over the hill to trouble him, and called her by name. The mother looked out, but could not see her, being invisible to her but plainly visible to the boy, who dreaded her. The woman suspected was a particular object of hatred to the mother, who was the more exasperated because of the invisibility to her and visibility to her boy. The boy recovered as soon as the suspected woman left his presence.

In the town of Ryegate, Vermont, in 1846, lived a man who believed in witchcraft, warnings, ghosts, etc. I heard him remark one day that he had observed a white bird flying slowly in circles over a neighboring graveyard. He expressed himself very confidently that it would not be long before there would be several burials in that yard. He said he had observed the occurrence many times, and never knew it to fail. I have heard this belief expressed many times since in other New England towns, and think the belief among the uneducated is more prevalent at the present time than is generally supposed.

Between 1845 and 1855 there lived a blacksmith in the town of B——n, N. H., who was a firm believer in witchcraft. One day a man came into his shop to get a small job of work done forthwith, being in a hurry to return to his work. The blacksmith suspected him possessed with powers of witchcraft, and determined to try him under some of the popular rules for the detection of his art; so he nailed a horseshoe over the door, believing that if so possessed he would be unable to pass out of the shop under it. The man's job was immediately finished; but, instead of starting for home, he lingered in the shop nearly all the forenoon, and seemed in no hurry to get away, pretending that he was waiting to see a man who, he thought, would shortly pass that way. This sudden change in the plans confirmed the blacksmith in his suspicions of the man's character, and he removed the shoe from over the door, and the man started for home at once.

In 1846 I was informed by an intelligent woman, in a rural town

in New Hampshire, that she was weaving one day when all at once her loom and web began to act badly; she tried to "fix" it, but it persisted to get out of fix just as often as she could set it right. She believed it was bewitched, and threatened to heat some water and scald the witch that was the cause of her trouble. The water was put upon the stove to heat, but before the water had time to boil, the witch departed and the web worked as well as ever.

On another occasion, this same woman churned three days on some cream before the butter would come, and then only after she had threatened to throw the cream into the fire.

I once attended a woman in confinement in one of the northern towns of Vermont, in about 1863 or 1864, when the following incident occurred: As soon as the child was born, the grandmother brought along one of the mother's shoes and requested me to place it over the child's head. Several of the neighboring women were in at the time, and we all were so amused at the request that it was not granted nor repeated. The object of this request I never could find out.

If candles are dipped on Friday, there will be a death in the family within one year. (Southern Vermont.)

John McNab Currier.

THE SOCIAL ORGANIZATION OF THE SIOUAN TRIBES.¹

DEFINITIONS.

VERY few white people, even those who have spent years among the Indians as missionaries and teachers, have any knowledge of the social organization of these tribes, which is based on kinship ties, as is the case in other tribes. One reason for this want of knowledge is the connection of the social organization with the religion of the people.²

The tribes belonging to the Siouan linguistic family are the Dakota (wrongly styled the Sioux), Assiniboin, Omaha, Ponka, Kansa, Osage, Kwapa, Iowa, Oto, Missouri, Winnebago, Mandan, Hidatsa, Crow, or Absaroka, tribes whose priscan territories lay in the region now known as Dakota, Montana, Minnesota, Wisconsin, Nebraska, Iowa, Illinois, Kansas, Missouri, and Arkansas; the Biloxi, who were formerly near Mobile Bay; the Catawba, of South Carolina; the Tutelo, Sapona, Occaneechi, etc., of North Carolina and Virginia.

Most of these tribes are still divided into gentes, each gens consisting of consanguinei, who reckon descent in the male line. Where descent is in the female line, the name *clan* is used instead of *gens*.

Several of the tribes are divided into half-tribes, and others are composed of phratries, each half-tribe or phratry being divided into gentes. In several of the tribes, each gens is composed of sub-gentes.

DAKOTA TRIBES.

The Dakota call themselves "Otceti cakowi^a," *The Seven Fire-places*, or *Council-fires*, referring to their original gentes, now tribes, which are as follows: Mdewaka^ato^awa^a, Waqpe-kute, Waqpe-to^awa^a, Sisito^awa^a, Ihafkto^awa^a, Ihafkto^awa^ana, and Tito^awa^a.

The Mdewaka^ato^awa^a are the original Santees, but the white people, following the examples of the Yanktons, Tetons, and Yanktonnai, now extend the name to the Waqpe-kute, Waqpe-to^awa^a, and Sisito^awa^a.³

¹ The Indian words in this article are expressed in the alphabet adopted by the Bureau of Ethnology, which varies in a few instances from the Dakota alphabet of Dr. Riggs. Thus, c of the former is equivalent to š of the latter; tc = č; tc' = č'; k' = k; p' = p; j = š; q = h; x = g; ñ (before a k-mute) = n; ñ (a nasal, as in French *bon, vin*) = n.

² See the author's article on Osage Traditions, in *Sixth An. Report Bureau of Ethnology*; also his paper on Osage War Customs, in the *Am. Naturalist*, February, 1884.

³ S. R. Riggs, in Smith's *Contr. Knowledge*, vol. iv. p. xvi., 1852.

Mdewaka^ato^awa^a gentes. — The Mdewaka^ato^awa^a (Mdewakantonwan, of Riggs and others) are so called from their former habitat, Mdewaka^a, or "Spirit Lake," really, *Mysterious Lake*. The whole name means Mysterious (or Spirit) Lake Village. Rev. A. L. Riggs says that the name is of recent origin, but we find it used by De L'Isle as early as 1703.

1. Kiyuksa, Breakers (of the law or custom). So called because members of this gens disregarded the marriage law, taking wives within the gens. (Kee-uke-sah, in 1806, *vide* Lewis and Clark.)

2. Qe-mini-tca^a, a hill covered with timber that appears to rise out of the water (Qe, *mountain*; mini, *water*; tca^a, *wood*). Red Wing's village, a short distance from Lake Pepin, Minn., was so called. Sometimes called Qemnitca.

3. Kap'oja, Unincumbered with much baggage, "Light Infantry." "Kaposia, or Little Crow's village," in Minnesota, in 1852.

4. Maxa yute cni, Eat no geese.

5. Qeyata oto^awe (of Hake-wacte, the chief), or Qeyata to^awa^a (of A. L. Riggs), Village back from the river.

6. Oyate citca, Bad Nation.

7. Ti^ata oto^awe (of Hake-wacte), or Ti^ata to^awa^a (of A. L. Riggs), Village on the Prairie (ti^ata). (Tin-tah-ton of Lewis and Clark, 1806.)

These seven gentes still exist, or did exist as late as 1880.

The Waqpe-kute. — Waqpe-kute, Shooters among the Leaves (*i. e.* among the deciduous trees, as distinguished from the Wazi-kute, Shooters among the Pines). The principal chief of the Waqpe-kute is Hu-caca, Red Legs.

After the Minnesota massacre, the Waqpe-kute and Mdewaka^ato^awa^a were transported to Dakota Territory, and thence to what has been known as the Santee Reservation, in Knox County, Nebraska. The Waqpe-kute have gentes, but it has been impossible to gain their names.

The Waqpe-to^awa^a. — Waqpe-to^awa^a, Village among the Leaves. The gentes of this people, as given by the Rev. Edward Ashley in 1884, are as follows:—

13. I^aya^a-tceyaka ato^awa^a, Village at the Rapids (or Dam).¹

14. Takapsin to^awa^ana, Village at the Shinney ground (Takapsitca, to play shinney).

15. Wiyaka otina, Dwellers on the sand.

16. Oteqi ato^awa^a, Village in the Thicket (oteqi).

17. Wita otina, Dwellers on the Island (wita).

¹ The numbers prefixed to the names of the gentes of the Sisito^awa^a and Waqpe-to^awa^a indicate their respective places in the camping circles, as given in Figs. 1 and 2.

18. Wakpa ato^awa^a, Village on the River.

19. Tca^a kaxa otina, Dwellers in Log (huts?).

These people are known to the whites as the Warpeton. We do not know what order they observed when they camped apart from the Sisito^awa^a.

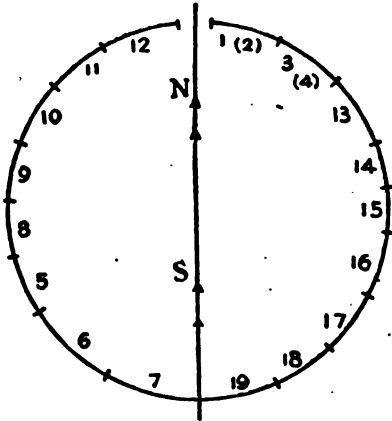


FIG. 1. Sisseton and Warpeton camping circle.

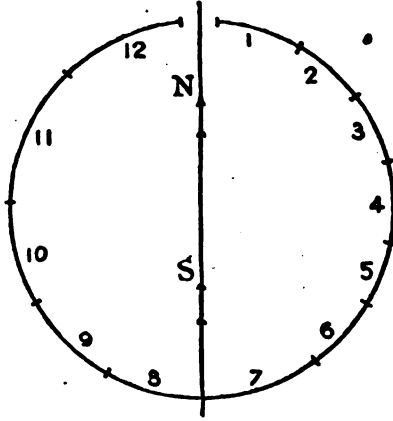


FIG. 2. Sisseton camping circle.

The Sisito^awa^a, or Sisseton.—The meaning of this name is uncertain. Rev. S. R. Riggs thought it was derived from sisi^a, *Smelling of fish, or emitting a bad odor.*

The Sissetons were evidently in seven divisions at one time, the Wita waziyata otina and the Ohdihe being counted as one, the Basdetce cni and the Itokaq-tina as another; the Kaqmi ato^awa^a, the Maniti, and the Keze as a third; and the Ti zapta^a and Okopeya as a fifth.

When only a part of the tribe journeyed together, they camped thus: the Amdo-wapuskiyapi pitched their tents between the west and north, the Wita waziyata otina between the north and east, the Itokaq tina between the east and south, and the Kap'oja between the south and west. The Sisseton gentes are as follows:—

1. Wita waziyata otina, Village at the North Island.
2. Ohdihe, an offshoot of No. 1, from ohdiha^a, *to fall in* an object *endwise*.
3. Basdetce cni, Do not split (the body of a buffalo) with a knife (but cut it up as they please).
4. (Offshoot of 3.) Itokaq tina, Dwellers at the South (itokaxa).
5. Kaqmi ato^awa^a, Village at the Bend (kaqmi, or kaqmi^a).
6. (Offshoot of 5.) Mani ti, Those who camp (ti) away from the village.
7. (Offshoot of 5.) Keze, Barbed like a fish-hook.
8. Tca^a kute, Shoot in the Woods, a name of derision. These people resemble the Keze, whom Mr. Ashley styles "a cross clan."
9. Ti zapta^a, Five lodges.
10. Okopeya, In danger. (An offshoot of 9.)
11. Kap'oja, Those who travel with light burdens. (See

No. 3 of Mdewaka^{to}wa^{na}). 12. Amdo wapuskiyapi, Those who lay meat on their shoulders (amdo) to dry it (wapuskiya) during the hunt.

Ihañkto^{wa} or Yankton gentes. — In 1878, Walking Elk, who can read and write his language, gave the gentes of his people in the following order: 1. Tca^a kute, Shoot in the Woods. 2. Tcaxu, Lights or Lungs. 3. Wakmuha oi^a, Pumpkin Rind Earring. 4. Iha isdaye, Mouth Greasers. 5. Watceu^{pa}, Roasters. 6. Ikmu^a, some animal of the cat kind (lynx, wildcat, or panther). 7. Oyate citca, Bad Nation. 8. (Modern addition.) Wacitcu^a tci^atca, Sons of White Men, the Half-breed "band." But in August, 1891, Rev. Joseph W. Cook, a missionary to the Yanktons, obtained from several men the order of their gentes in the camping circle. They told him that their circle was not orientated, the line of march during the buffalo hunt determining the camping areas of the first and seventh gentes, who always camped in the van. On the right were the following: 1. Iha isdaye. 2. Wakmuha oi^a. 3. Ikmu^a. On the left were the following: 4. Watceu^{pa}. 5. Tca^a kute. 6. Oyate citca. 7. Tcaxu. The modern addition is ignored in this arrangement.

Ihañkto^{wa}na or Yanktonnai gentes. — The Yanktonnai are divided into the Upper Yanktonnai and the Lower Yanktonnai, the latter being known also as the Huñkpatina, Those camping at one end or "horn" of the tribal circle, probably referring to a time when the Yanktonnai, Teton, and Yankton occupied one series of three concentric circles, and the Mdewaka^{to}wa^{na}, Waqpeto^{wa}, Waqpekute, and Sisito^{wa} occupied the series of four concentric circles.

The Upper Yanktonnai gentes are as follows: 1. Tca^a ona, Shoot at Trees. 2. Takini, Improved in condition, as a lean animal or a poor man. 3. Cikciticena, Bad ones of different sorts. 4. Bakiho^a, Gash themselves with knives. 5. Kiyuksa, Breakers (of the law or custom: see Mdewaka^{to}, No. 1). 6. Pa baksa, Cut Heads (some of these are on the Devil's Lake Reservation). 7. Name forgotten (probably the Wazi-kute, Shooters among the Pines, an offshoot of them now being known as the Hohe, or Assiniboin).

The Lower Yanktonnai or Huñkpatina gentes are as follows: 1. Pute temini, Sweat Lips (the gens of Maxa bomdu, or Drifting Goose). 2. Cū^a iktceka, Common Dogs, Dogs. 3. Taquha yuta, Eat the scrapings of hides. 4. Sa^a ona, Shot at something white. This name originated from killing a white buffalo. A Huñkpapa chief said that refugees or strangers from another tribe were so called. 5. Iha ca, Red Lips. 6. Ite xu, Burnt Face. 7. Pte yute cni, Eat no Buffalo (cows).

Tito^{wa} divisions. — The Teton were divided into seven gentes, which are now distinct tribes, named as follows: Sitca^axu, Burnt

Thighs, or Bois Brulés; Itazip-tco, Without Bows, or Sans Arcs; Siha sapa, Black Feet; Minikooju, Plant by the Stream, Minneconjou; Oohe no^apa, Two Boilings, or Two Kettles; Oglala, Ogalala (from oglala, *to scatter her own*); and Huñkpapa, Camp at the "Horn" of the tribal circle.

The Sitca^axu, or Brulés, are divided locally into (1) Qeyata witcaca, People away from the water, the Highland or Upper Brulés; and (2) the Kud, or Kuta witcaca, Lowland People, Lower Brulés. The Sitca^axu are divided socially into thirteen gentes, and a man of one gens can marry a woman of another. The following names for the Sitca^axu gentes were given the author in 1880 by Tatañka waka^a, Mysterious Buffalo-bull: 1. Iyak'oza, Lump, or wart, on a horse's leg. 2. Tcoka towela, Blue spot in the middle. 3. Ciyo tañka, Big Prairie Chicken, or Grouse. 4. Ho-mna, Fish Smellers. 5. Ciyo subula, Sharp-tailed Grouse. 6. Ka^a-xi yuha, Raven Keepers. 7. Pispiza witcaca, Prairie Dog People. 8. Walexu u^a woha^a, Boil food with the Paunch-skin (walexu). 9. Watceũ^a-pa, Roasters. 10. Cawala, Shawnees (the descendants of a Shawnee chief adopted into the tribe). 11. Ihañkto^a-wa^a, Yanktons (so called from their mothers, not an original Sitca^a-xu gens). 12. Naqpaqpa, Take down leggings (after returning from war). 13. Apewa^a tañka, Big Mane, so called from horses.

In 1884, Rev. W. J. Cleveland sent the author the following diagram, and the accompanying list of Sitca^a-xu gentes:—

1. Sitca^a-xu, Burnt Thighs (proper). 2. Kak'exa, Making a grating noise. 3. *a.* Hi^aha^a cũ^a-wapa, Towards the Owl Feather. 3. *b.* Cũñkaha nap'i^a, Wears a Dog-skin around the Neck. 4. Hi-ha ka^aha^aha^a wi^a, Woman the Skin (ha) of whose Teeth (hi) Dangles (ka^aha^aha^a). 5. Hũñku wanitca, Without a Mother. 6. Miniskuya kitc'ũ^a, Wears Salt. 7. *a.* Kiyuksa, Breaks, or Cuts, in two His own (custom, etc.; probably refers to the marriage law). 7. *b.* Ti glabu, Drums in his own Lodge. 8. Watceũ^a-pa, Roasters. 9. Waguqe, Followers, commonly called Loafers. A. L. Riggs thinks the word means "In-breeders." 10. Isa^ayati, Santees. 11. Wagmeza yuha, Has Corn. 12. *a.* Walexu o^a woha^a, Boils with the Paunch-skin. 12. *b.* Waqna, Snorts. 13. Oglala itc'itcaxa, Makes himself

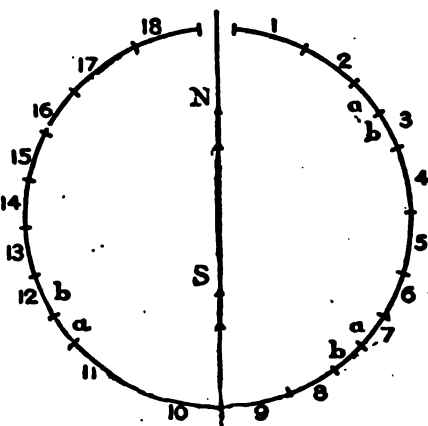


FIG. 3. Sitca^a-xu camping circle.

an Oglala. 14. Tiyotcesli, Dungs in the Lodge. 15. Wajaja, Osages (?). 16. Ieska tci³tca, Interpreter's sons (Half-breeds). 17. Ohe no³pa, Two Kettles, or Two Boilings. 18. Okaxa witcaca, Man of the South.

Itaziptco gentes. — According to Waanata³, or Charger (1880, 1884) these are the following: 1. Itazip-tco qtca, Real Itazip-tco, or Minica-la, Red Water. 2. Cina luta oi³, Scarlet Cloth Earring. 3. Wo-luta yuta, Eat dried venison, or buffalo-meat, from the hind quarter. 4. Maz pegnaka, Wear (pieces of) Metal in the Hair. 5. Tatañka tcesli, Dung of a Buffalo-bull. 6. Cikcitcela, Bad ones of different sorts. 7. Tiyopa otca³nū³pa, Smokes at the Entrance of the Lodge.

Siha sapa gentes. — In 1880, Peji, or John Grass, gave the author the following as the names of the Siha-sapa gentes: 1. Siha sapa qtca, Real Black Feet. 2. Ka³xi cū³ pegnaka, Wears Raven Feather in the Hair. 3. Glagla hetca, Untidy, Slovenly, Shiftless ("Too lazy to tie their moccasins"). 4. Wajaje (Kill Eagle's band, named after the band of Kill Eagle's father, he being a Wajaje of the Oglala tribe). 5. Hohe, Assiniboin. 6. Wamnuxa oi³, Shell Ear-pendant. In 1884, Rev. H. Swift obtained from Waanata³, or Charger, the following list of the Siha-sapa gentes: 1. Ti zapta³, Five Lodges. 2. Siha-sapa qtca. 3. Hohe. 4. Ka³xi cū³ pegnaka. 5. Wajaje. 6. Wamnuxa oi³. "There is no band called Glagla hetca."

Minikooju gentes. — In 1880, Tatañka wa³mli, or Buffalo-Bull Eagle, gave the author the names of Nos. 1, 2, 3, 5, 6, 7, and 8 of the following list. These were given in 1884, with Nos. 4 and 9, by No Heart, to Rev. H. Swift: 1. Uñktce yuta, Eat Dung. 2. Glagla hetca, Slovenly. 3. Cūñka yute cni, Eat no Dogs. 4. Nixe tañka, Big Belly. 5. Wakpoki³ya³, Flies along the Creek (wakpa). 6. I³ya³-ha oi³, Mussel-Shell Earring. 7. Cikcitcela, Bad ones of different sorts, or Very Bad. 8. Wagleza oi³, Water-snake Earring. 9. Wa³ nawexa, Broken Arrows. This last gens is nearly extinct.

Oohe no³pa gentes. — Charger knew the names of only two gentes, which he gave to Rev. H. Swift in 1884: 1. Oohe no³pa, Two Boilings. 2. Ma waqota, Skin Smeared with Whitish Earth.

Oglala gentes. — The first list was obtained in 1879 from Rev. John Robinson, and confirmed in 1880 by a member of the tribe: 1. Payabya. 2. Tapicletca. 3. Kiyuksa, Breaks his own (custom?). 4. Wajaja (see Siha-sapa list). 5. Ite citca, Bad Face, or Oglala qtca, Real Oglala. 6. Oiyuqpe (i. e. Oyuqpe of next list). 7. Wagluqe.

These were probably the earlier divisions of the Oglala; but in 1884 there were twenty-one of them, as shown in the following diagram and list, obtained from Rev. W. J. Cleveland: —

1. Ite citca, Bad Face (under "Red Cloud"). 2. Payabyeya, Pushed aside (under Tacūñka kokipapi, They Fear even his Horse (wrongly called Man Afraid of his Horses). 3. Oyuqpe Thrown Down, or Unloaded.

4. Tapicletca, Spleen of an animal. 5. Pe cla, Bald Head.

6. Tcex huha to^a, Kettle with Legs. 7. Wablenitca, Orphans.

8. Pe cla ptetcela, Short Bald Head. 9. Tacnahetca, Gopher.

10. I wayusota, Uses up by begging for, "Uses up with the Mouth."

11. Waka^a, Mysterious. 12. a. Iglaka teqila, Refuses to Move Camp.

12. b. Ite citca, Bad Face. 13. Ite citca

eta^aha^a, Part of the Bad Face, "Face Bad From." 14. Zuzetca ki-

yaksa, Bit the Snake in Two. 15. Watceo^apa, Roasters. 16. Wat-

cape, Stabber. 17. Tiyotcesli, Dungs in the lodge. 18 and 19. Wagluqe, Followers, or Loafers. 20. Oglala, Scattered his own.

21. Ieska tci^atca, "Interpreter's" sons, Half-breeds.

According to Mr. Cleveland, the whole Oglala tribe had two other names, Oyuqpe, Thrown Down or Unloaded, and Kiyaksa, Bit it in Two.

Huñkpapa gentes. — The name Huñkpapa (sometimes written Uncpapa and Uncapapa) may be compared with Huñkpatina: both refer to the huñkpa of a tribal camping circle. 1. Tcañka oqa^a, Sore Backs (of horses), not the original name. 2. Tce oqba (tce has a vulgar meaning, or it may be a contraction of tceya, *to weep*); oqba, *sleepy*. 3. Tinazipe citca, Bad Bows. 4. Talo nap'i^a, Fresh-meat Necklace. 5. Kiglacka, Ties his Own. 6. Tcegnake okisela, Half a Breech-cloth. 7. Cikcitcela, Bad ones of different sorts. 8. Waka^a, Mysterious. 9. Hū^aska tca^atojuha, Legging Tobacco-pouch.

THE ASSINIBOIN TRIBE.

The Assiniboin were originally part of the Yanktonnai Dakota.

Lists of the gentes of this people were recorded by Maximilian, Hayden, and others; but the present writer suspects that they are inaccurate.

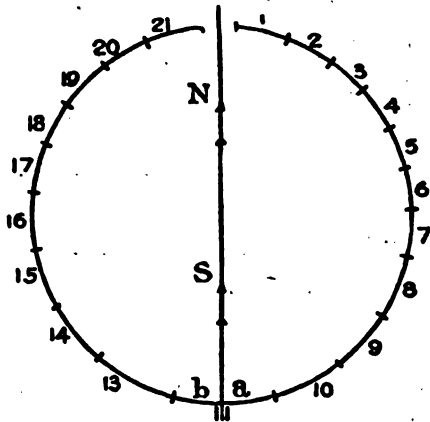


FIG. 4. Oglala camping circle.

MAXIMILIAN.	HAYDEN.	UNKNOWN WRITER.
Itscheabinè. Les gens des filles.	Wi-lé-ap-i-nah. Girls' band.	Wiciyanpina. 60 lodges, under Les Yeux Gris.
Jatonabinè. Les gens des roches. Stone Indians of the English. Call them- selves "Eascab."	I'-an-to'-an.	Inyan tonwan. 50 lodges, under Pre- mier qui Volle.
Otaopabinè. Les gens des canots.	Wah-tó-pap-i-nah.	Wah-to-pan-ah. Canoe Indians, 100 lodges, under Serpent.
Watópachnato. Les gens de l'âge.	Wah-tó-pah-an-da-to. Gens du Gauché, or Left Hand.	Wah-to-pah-han-da-tok. Old Gauché's gens. Those who row canoes, 100 lodges, under Trembling Hand.
O-see-gah of Lewis and Clarke, Discoveries, p. 43, 1806.	Wah-zi-ah, or To-kum'-pi. Gens du Nord.	Waziya wicasta. Northern People, 60 lodges, under Le Robe de Vent.

The following have not yet been collated — in Maximilian's list : Otopachgnato, les gens du large ; Tschantoga, les gens des bois ; Tanintauei, les gens des osayes ; Chábin, les gens des montagnes. In Hayden's list : Min'-i-shi-nak'-a-to, gens du lac.

THE OMAHA TRIBE.

Hañgacenu gentes. — 1. Weji^acte, Elk. 2. Iñke-sabě, Black Shoulder, a buffalo gens. 3. Hañga, Ancestral, or Foremost, a buffalo gens. 4. Zata^ada, meaning uncertain, in four subgentes: *a.* Wasabě-hit'ajl, Touch not the Skin of a Black Bear (Bear people). *b.* Wajifga zatajl, Eat no Small Birds, Bird people. *c.* Je-da it'ajl, Touch not a Buffalo Head, Eagle people. *d.* Xe-^aia, Carry a Turtle on the Back, Turtle people. 5. Ya^aze, Wind people.

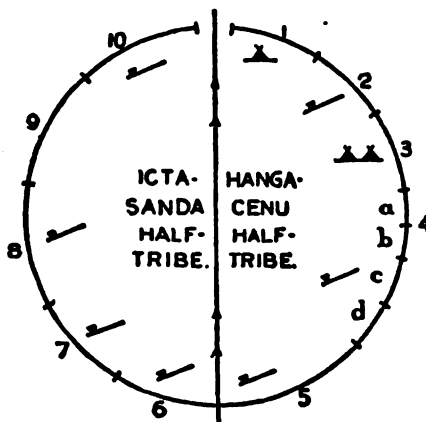


FIG. 3. Omaha camping circle.

Ictasanda gentes. — 6. Ma^aziñka-gaxe, Earth-Lodge Makers, Coyote and Wolf people. 7. Je-sinde, Buffalo Tail, a buffalo calf gens. 8. Ja-da, Deer Head, a deer gens. 9. Iñgze-jide, Red Dung, a buffalo calf gens. 10. Ictasanda, meaning uncertain ("Gray Eyes" ?), refers to effect of lightning on the eyes. The last gens consists of Reptile Thunder and people.

In the figure, the sacred tents of the Weji^{cte} and Haŋga gentes are designated by appropriate designs; so also are the seven gentes which keep the sacred pipes of peace. The sacred tent of the Weji^{cte} is the war tent, those of the Haŋga are the tents connected with the buffalo hunt and the cultivation of the ground. The diameter of the circle represents the road travelled by the tribe when on the buffalo hunt, 1 and 10 being the gentes in the van.

Omaha subgentes. — The Iŋke-sabē used to be in four subgentes. When the gens met as a whole, the order of sitting was that shown in Fig. 6. In the tribal circle, the Waŋigije camp next to the Haŋga gens, and the other Iŋke-sabē people camp next to the Weji^{cte}; but in the gentile "council fire" the first becomes last and the last first.

A. The Waŋigije (Maze or Whorl), or Waqube gaxe aka, He who acts mysteriously, or who makes something mysterious.

B. The Wata^{zi} jide ȝatajī, Those who Eat no Red Corn.

The Iekigē, Criers.

The Naqē it'a-bajī, Those who Touch no Charcoal.

The Haŋga used to have four subgentes, but two of them, the Waŋitaⁿ, or Workers, and the Ha tu it'ajī, Touches Green (corn) Husks, are extinct, the few survivors having joined the other subgentes. The remaining subgentes are called by several names each.

1. Țesaⁿ-ha-aȝaȝicaⁿ, Pertaining to the Sacred Skin of a White Buffalo Cow, or Wacabe, the Dark Buffalo, or Haŋgaqti, Real Haŋga, or Țeȝeze ȝatajī, Do not eat Buffalo tongues.

2. Jaⁿ-ha-aȝaȝicaⁿ, Pertaining to the Sacred (cottonwood) Bark, or Waqȝexe aȝiⁿ, Keeps the "Spotted object," the Sacred Pole, or Jaⁿ waqube aȝiⁿ, Keeps the Sacred Pole, or Ța waqube ȝatajī, Does not eat the Sacred Buffalo sides, or Miⁿ-xasaⁿ ȝatajī, kī ȝetaⁿ ȝatajī, eat no Geese, Swans, or Cranes.

In the tribal circle, the Wacabe people camp next to the Iŋke-sabē gens, and the Waqȝexe aȝiⁿ subgens camps next to the Wasabē-hit'ajī of the Țatada gens; but, in the Haŋga gentile assembly, the positions are reversed, the Wacabe sitting on the right side of the fire, and the Waqȝexe aȝiⁿ on the left.

The Wasabē-hit'ajī subgens of the Țatada gens was divided into

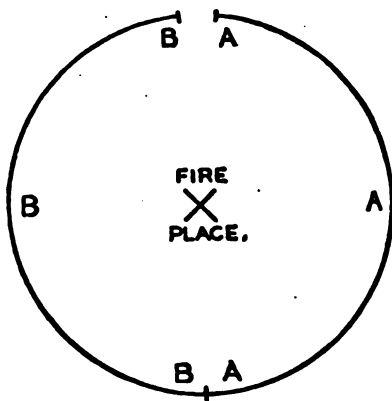


FIG. 6. Iŋke-Sabē gentile assembly.

four sections: Wasabě, Black bear, Miḡa, Raccoon, Ma^utcu, Grizzly bear, and ḡahi^a, Porcupine. Only the Wasabě and Miḡa, or Quḡa (Singers), survive.

The Wajiḡa ḡatajī subgens is divided into four sections, as follows: 1. Hawk people, who were under the chief Standing Hawk (now dead). 2. Blackbird people, under the chief Waji^a-ḡahiga. 3. Starling, or Thunder people. 4. Owl and Magpie people.

The ḡa^uze gens is divided into at least two subgentes, Keepers of the Pipe, and Wind people. Lion, of the Deer Head gens, said that the ḡa^uze had four subgentes, but this statement was denied by Two Crows, of the Haḡa gens, in 1882.

Ma^uziḡka-gaxe subgentes, as given by Lion: 1. Miḡasi, Coyote and Wolf people. 2. I^uě waqube aḡi^a, Keepers of the Sacred Stones. 3. Niniba t^a^a, Keepers of the Pipe. 4. Mi^uxasa^a wet^ajī, Touch not a Swan.

Caḡe-ska, chief of the Ma^uziḡka-gaxe, named three subgentes, thus: 1. Qube, Mysterious person, a modern name (probably including the Miḡasi and I^uě waqube aḡi^a). 2. Niniba t^a^a. 3. Mi^uxasa^a wet^ajī.

The ḡa-da are divided into four parts: 1. Niniba t^a^a, Keepers of the Pipe, under Lion. 2. Naḡe-it^ajī, Touch no Charcoal, under Jiḡa-ḡahige. 3. Thunder subgens, under Pawnee Chief. 4. Deer subgens, under Sḡde-xa^axa^a.

The Ictasanda gens was divided into four parts: 1. Niniba t^a^a, Keepers of the Pipe. 2. Real Ictasanda people. (Nos. 1 and 2 are now consolidated.) 3. Waceta^a, or Reptile people, sometimes called Iḡḡaḡa cage aḡi^a, Keepers of the Claws of a Wildcat. 4. Real Thunder people, or Those who do not Touch a Clam Shell, or Keepers of the Clam Shell and the Tooth of a Black Bear.

J. Owen Dorsey.

To be continued.

NOTES AND QUERIES.

TUSCAN WITCH SONGS. — At the annual meeting of the American Folk-Lore Society, November 29, 1890, a paper was presented by Mr. C. G. Leland, in which the writer called attention to his discovery of a series of witch songs in Tuscany. Mr. Leland stated that an article of magic, a cord full of knots in which feathers had been tied, having been discovered in England, and pictured in the "Folk-Lore Journal," he had obtained from a fortune-teller in Florence an account of the manner of use of such a "Witches' Ladder." From this same person, and from others, he had subsequently procured a series of magical cures, spells or incantations, stories and songs, relating to witchcraft. Many of these remedies he found to be identical with those recorded by Marcellus Burdigalensis in the fifth century; and further, that the modern remedies were accompanied with incantations wanting in the old Latin. Considering the spells and cures of Marcellus to be of Etruscan origin, Mr. Leland is of opinion that the relics he has obtained present something of the character of the earliest Italian time. In especial, Mr. Leland remarked on a collection of poems made by him, referring to sorcery, and sung to a very slow air in a minor key. Otherwise the compositions resemble prose, though now and then observing measure and rhyme. One of these pieces was given in translation by Mr. Leland, entitled *La Streggha Chitarra*, or "The Witch as Guitar." The theme of this poem is the story of a witch who was transformed into a guitar, which, in sounding, recorded her sorrows of love, this guitar being named *La Magdalena*. After a century, a wizard playing on the instrument retransforms the guitar to human shape. In doing this, he sings to the guitar a *tragedy*, which Mr. Leland regards as the best witch song which he has found, though not the most curious. These songs are confined to a small circle of singers and auditors.

✓ **SACRIFICIAL OFFERINGS AMONG NORTH CAROLINA NEGROES.** — At the expiration of my term of service in the army I was for several years engaged in cotton-planting in North Carolina, where I had good opportunities for observing the peculiar characteristics of the then recently freed slaves.

I had as an overseer a colored man by the name of Robert Slade, known all through the section as "Uncle Robert." Before the war he had entire charge of one of the plantations of his master, and was a man of much more than the ordinary intelligence and ability of his class. He was a good manager, handled "the hands" well, and only regretted, he often confidentially informed me, that he could not use the whip on the lazy ones, as he used to do; "it would help the work along powerful."

He never would begin a new piece of work on Friday if he could by any means avoid it. I have more than once sent for him on Thursday evening and said to him, "Uncle Robert, I want you to put the men into such a field to-morrow morning," and after his expostulations had failed to convince me that it would be "very bad" to commence the work on Friday, I have

known him to go out to the stables, harness a mule to a plough, and himself go and turn one furrow up and down that field, so as not to begin it on the unlucky day. While it showed his real belief in the ill-luck of Friday, it also showed something more,—his real devotion to my interests as he saw them.

One terribly hot Sunday afternoon, as I was sitting on the piazza, I happened to see at some distance through the pine grove Uncle Robert and his two little grandchildren, and at first could not determine what they were doing. I soon saw that the children were picking up leaves and small sticks, and putting them on a pile under Uncle Robert's direction, and presently I noticed a little smoke rising from it. Wondering what it could mean, I walked out towards them, and saw a pile of leaves and twigs around a small stake, the whole burning by that time quite briskly. "Is n't it hot enough to-day, Uncle Robert, without building a fire? What are you doing?" "I 'se offering a sacrifice." "A sacrifice! what do you mean?"

"Why, you see, Mister Gus, the distemper has got among my chickens, and they are dying off fast. Now when that happens, if you take a well one and burn it alive in the fork of a path it will cure the rest, and no more will die."

I then noticed that he had built the fire in the fork of a footpath through the grove, and remembered that, as I approached, I had heard what sounded like the "peep" of a chicken, probably his last, as it was too late to save him.

The good old fellow was really grieved at my unbelief, and went to work to try to induce me to take a well mule, and burn it alive at the forks of the road to stop the ravages of an epidemic by which I had already lost several horses and mules. He assured me in the most solemn manner that if I would do it, not another one would die. He was so earnest that I was obliged to positively forbid its being done, for fear that, in his zeal for my interest, he might do it without my knowledge.

The foregoing instances of the superstitions of an ignorant race came under my own observation. I am tempted to add an instance from another class which also came under my own observation.

Several years ago a merchant of this city, who had amassed a comfortable fortune, purposed to retire from active business, forming a special partnership with his two younger partners. The plans were carefully made, the papers all drawn, and the partnership was to commence on the first day of December. A few days before that date he came out of his private office with the papers in his hand, and, going to the elder of the junior partners, said with great earnestness, "I've just discovered that the first of December comes on Friday, and I can't sign these papers and commence the new business on that day. It must in some way be changed." No arguments could prevail on him; he absolutely refused, and the date was changed, at considerable inconvenience, to December 2d.

This man was well known in the best business and social circles of Boston,—a man of more than ordinary culture and refinement, a man who, more fittingly than most men, could be called a Christian gentleman.

We sometimes—often—wonder at the superstitions of the ignorant ;
what have we for the superstitions of the educated ?

Joseph A. Haskell.

NURSERY RHYMES FROM MAINE.—The rhymes which follow were formerly obtained in Maine, by James Russell Lowell, and communicated by him in the month of June, for the purpose of publication in this Journal. It could then, alas ! have been anticipated that the lines would never meet the eye of their collector.

Little Dickey Diller
Had a wife of siller ;
He took a stick and broke her back,
And sent her to the miller.

The miller with his stone dish
Sent her unto Uncle Fish.

Uncle Fish, the good shoemaker,
Sent her unto John the baker.

John the baker, with his ten men,
Sent her unto Mistress Wren.

Mistress Wren, with grief and pain,
Sent her to the Queen of Spain.

The Queen of Spain, that woman of sin,
Opened the door and let her in.

When I was a little boy
To London I did go ;
I went upon the steeple,
My valor for to show.

There came along a giant,
His head was to the sky ;
He looked down upon me
As he came passing by.

He bantered me to wrestle,
To wrestle, fight, and run ;
I beat him out of all his play,
And killed him when I 'd done.

Then the people said,
If I 'd get him out of town,
Gold and silver they would give
When the deed was done.

I took him by the nape of the neck,
His heels hung dangling down,

I gave a jerk with all my might,
And twitched him out of town.

And then I made a little box,
About four acres square,
And in that little box
I placed my money fair.

When I set out for Turkeyshire
I travelled like an ox,
And in my breeches pocket
I placed that little box.

JACK THE GIANT-KILLER. — The second of the preceding pieces will be somewhat elucidated by the title of the following rhyme, obtained in Germantown, Pa. It will be seen that Jack is described as something of a giant himself:—

JACK THE GIANT-KILLER.

When I was a little boy, to London I did go;
I went upon the steeple, my valor for to show.
Then came along a giant, his head was to the sky;
He looked down upon me as he came stalking by.
He bantered me to wrestle, to wrestle, fight, and run;
I beat him out of all his play, and killed him when I'd done.

Then the people said they'd pay me rich, both in silver and in gold,
If I would drag the monster forth from out their city-fold.
So I took him by the nape of the neck, his legs hung dangling down;
I gave him a jerk with all my might, and I jerked him out of town.

And then I made a little box about four acres square,
And in that little box I placed my money fair;
When I set out for Turkeyshire, I travelled like an ox,
And in my breeches pocket I placed that little box.

The song of "Dickey Diller" appears to relate to the fortunes of the grain of wheat, described as the wife of the farmer, whose name is arranged to rhyme with "the miller."

W. W. N.

THE PRONUNCIATION OF FOLK-NAMES IN SOUTH CAROLINA.—Lord Cholmondeley, whom his friends call Chumley, and St. Leger, known to patrons of the turf as Sellinjer, are but two instances, among hundreds equally peculiar, that familiarize us with the extraordinary discrepancies between the spelling and pronunciation of English proper names. During a recent sojourn in the State of South Carolina, I observed some transformations quite as curious as these noted English examples, and with the assistance of Dr. J. M. McBryde, President of the University of South Carolina, and other friends, I collected a number of the folk-names that obtain in this and adjoining sections of the country, and whose spelling and

pronunciation show striking disagreements. The transformations are due in part to a natural tendency to contraction, but chiefly result from attempts to anglicize the French and German names introduced by the Huguenots and foreign immigrants early in the settlement of the country. These corruptions are very irregular and inconsistent among themselves, defying all attempts to systematize them. Some changes indeed are unaccountable, save by the whim of the speakers.

A few examples come from Virginia, two of which are notable: Brockenbrough is contracted to Brökenb'rö;¹ Taliaferro is universally pronounced Tolliver; and Enroughty is pronounced Darby. This latter extraordinary but well-established case may be due to the dropping of a portion of a compound name, Enroughty-Darby, preserving the spelling of the first part and the pronunciation of the second.

The names prevalent in South Carolina may for convenience be examined in three groups, French, English, and German, according to their origin.

The French name Bellot, properly Bellö, is pronounced Bellötte; but Bacot is called Băcöte. Deschamps is pronounced Dayshämp (*p* and *s* being plainly heard); on the other hand, the somewhat analogous Desportes is pronounced Déssportes. De Saussure, a name of scientific renown, is degraded into Désseshure. Gaillard becomes in the mouths of the people Gillyárd (*g* hard), and Guignard becomes Ginyard (*g* hard); in both of these the final *d* is sounded. Gaubert is pronounced Göbürt; Gibert, Jibürt; and Gignilliat, Jínillät. Galluchat is sounded Gallyshāw, and Gourdin as if written Gou'dyne. Horry loses its initial, and becomes Orée; Huger in like manner is Ujée; but Horger remains Hörger (hard *g*). In contrast to these the name Porcher is always sounded Porshāy. Melli-champ is scarcely improved by being pronounced Mellishämp (the *p* being sounded); nor is Villepigue rendered more attractive by the sound-form Villypig.

Prioleau is hardly recognizable as Präylö, nor Legaré as Legrée; while Moragne shows how difficult English-speaking persons find this combination of letters, becoming Möryny.

Couturier is disguised as Kutrër, and Trapier as Trapëër. Boulware, whose French origin is doubtful, is pronounced Bölr. Dubose is sometimes called Dubosk, though the final *c* (of Dubosc) has long since been replaced by *e*.

Beauchamp leaves no traces of "fine field" in being transformed into the English Beechäm. The monosyllabic Pou is pronounced Pew.

The correct pronunciation of names of French origin is, however, not wholly forgotten, for Manigault (Mänigö) and Lesesne (Lesäyne) follow the orthodox forms.

Among those that plainly show their English origin are the following: Stevenson is shortened to Stinson, and Colcolough to Cokeley; also Moultrie to Moo'try. The familiar name Sinclair, which is itself a corruption of St. Clare, is changed to Sinkler, but this will surprise no one familiar with

¹ The vowel signs are those of Webster's *International Dictionary*.

the English sound of St. John, Sínjün. Dyches is not Ditches, but Dykes; Cheves replaces its *es* by *is*, and becomes Chivís; while Scréven, under the same unwritten law, becomes Scríven. The Scotch McDowell is sometimes contracted to M'Döle; and Michie, by shortening its first *i*, becomes Micky, and suggests an Irish connection.

The German *ei* quite naturally loses its *eye* sound, and thus we find Seibels pronounced Sëëbels, and Geiger Geeger. Quattlebaum shortens its last syllable by omitting the *a*, and thus gives us Quattlebum.

Hallonquist betrays its Scandinavian origin, and Vanderhorst its Dutch; the latter is commonly shortened to Vandröst.

Examples can be multiplied indefinitely; but to prevent readers of the "Journal of American Folk-Lore" mistaking these pages for a transcript of a city directory, we will bring this notice to an end. Persons from the North or West about to settle in South Carolina will do well to study carefully the idiosyncrasies of folk-names in this region, and thus save themselves from mystification, or from mortification at their misconceptions.

H. Carrington Bolton.

April, 1891.

STONE IMPLEMENTS.—While visiting with Governor L. B. Prince in Santa Fé, New Mexico, last June, he picked up a chipped stone knife, of unusual form for that country but frequent East, and said that the Pueblo Indian who brought it to him called it a thunderbolt. Mr. Prince thought this a curious idea, and I was impressed with its singularity from such a source. It is quite likely, however, to have reached the Indians through the Spaniards. Polished celts are barely known in New Mexico. Stone images, rudely resembling the human form, and probably intended to represent the dead, are quite frequent.

W. M. Beauchamp.

A NOTE ON AN EARLY SUPERSTITION OF THE CHAMPLAIN VALLEY.—**"THE WHIP-POOR-WILL."**—At the annual meeting of the American Folk-Lore Society, November 29, 1890, was presented a communication from L. E. Chittenden, of New York, containing a note on the superstition mentioned:—

It is difficult to explain how the mind of the child becomes so saturated with an early superstition that it cannot be thrown off in after life. My family came of Pilgrim stock, and as children were taught to look upon superstition as a bad form of heresy.

Whence or how I got other instructions I do not know, but now, when I am near the allotted age of man, I will at any time walk around a block to avoid seeing the new moon over my left shoulder. I will not begin a journey on Friday, and to see two crows successively flying to my left is an omen of evil fortune which will disturb me for a fortnight.

In the Champlain valley, on the banks of the beautiful Quinousquoi, where I was born, we had all the signs and omens common to New England. The "death-watch" was usually, and, when accompanied by the

song of the cricket, an inevitable precursor of death in the household ; the movement of a funeral procession at a faster pace than a walk was a notice, which Death never disregarded, that there was a life in that procession ripe for his sickle.

We had one superstition that may have been peculiar to the locality ; I have made inquiries, but have not learned of its existence elsewhere. If it does elsewhere exist, I hope this note may bring out the fact, so that its existence may not rest upon my sole evidence.

The whip-poor-will (*Caprimulgus vociferus*) was a very common bird in the woods around our home, and in all the wooded parts of the State. There were few fair nights in their breeding season when their notes were not distinctly heard in all our households. It was not an unlucky bird, like the *Corvus* family, but there was one exception. When it sang its plaintive song beneath the windows of a dwelling, it was a sure precursor of an early death in that household, usually of the person under the window of whose sleeping-room it sang its song.

Now there could not well be a more absurdly unfounded superstition than this, yet it is true that in my boyhood these birds sang under the windows of our home only twice, and in each case the death of one of our family circle speedily followed.

The scenes referred to remain vividly impressed on my memory, but no part more so than the song of the birds of the night.

I have been asked whether, if I lived in the country and these birds came to sing under my window, I would regard their song as a promise of a visit from Death? Yes, I suppose I would. I suppose the impression is too deep to be erased by will power. It would be as irresistible as my desire to avoid seeing the new moon over my left shoulder. The strength of these early impressions is to me their most remarkable quality.

The winding-sheet in the tallow candle, the death omen of the dog howling without apparent cause, the "thirteen" superstitions, the good of finding a horseshoe, the bad luck of marriage in May, the mysteries of the twig of witch-hazel, all produce impressions clearly opposed to human judgment, and yet they will remain although opposed by all our power of will.

The common use of heavy timbers made the "raising," as it was called, of every large building a public event, which called many people together to furnish the necessary manual strength. These were the very last occasions which gave up the use of the bottle. Men took their drinks at a "raising" who never drank on any other occasion. It seems that, on Rip Van Winkle's theory, "raisings" did n't count when the "plates," or heavy timbers on which the foot of the rafter rested, were raised, a work of considerable exertion. A bottle was passed around until it was empty. An active man then stood upright on the plate, swung the bottle three times around his head, and hurled it with all his strength. If it was not broken with the contact with the ground, the fortunate omen was hailed with cheers. The building would be lucky, and would never be destroyed by fire. This superstition was not given up until, by the use of lighter timbers, public "raisings" were no longer necessary.

We had omens from the acts of animals, which I cannot here discuss. I will simply mention that when the woodchucks hibernated early, and the muskrats built their houses unusually high, a long, cold winter, with floods in the spring, was promised. Many litters of young foxes in the spring promised a good beech-nut season, with abundance of passenger pigeons and ruffed grouse in the autumn. The eastern migration of the gray squirrel indicated drought and poor crops in the West.

This migration — one of the curiosities in the movements of animals — is too complicated to be discussed here. The advent of the crossbills and the pine grosbeak in the autumn was also the promise of a hard winter.

VARIOUS NOTICES.

JAMES RUSSELL LOWELL.—In the death of the most distinguished of American men of letters, the American Folk-Lore Society loses an interested member. A few weeks before the conclusion of his painful illness, Mr. Lowell placed in the hands of the editor of this Journal certain small contributions, the gleanings of former journeys in New England. In these last months, suffering endured with courage had left its mark on his features, and given a singularly noble as well as touching expression to the face. At a time when the entire press of America is engaged in recording his history and honoring his name, it does not seem necessary to dwell on the life or memory of the illustrious poet; but it will not be out of place to give expression to the grief of the neighbors and townsmen of Mr. Lowell, who during his long absence had looked forward to the time in which he might once more be settled in his old home. In this expectation they have been disappointed; they feel that something has been taken away which can never be replaced. No man, therefore, could be more sincerely mourned. To be so loved and so honored, alike by distant admirers and by near neighbors, is surely as great success as can fall to the lot of any man.

W. W. N.

INTERNATIONAL FOLK-LORE CONGRESS.—The following is the programme laid out for the proceedings of this Congress, which is to meet in the Rooms of the Society of Antiquaries, London, October 1 to 7, 1891:—

Thursday, Oct. 1, *Afternoon.*—Opening of the Congress; Address of the President, Mr. Andrew Lang. Appointment of an International Folk-Lore Council.

Evening.—Reception by the President.

Friday, Oct. 2, *Morning.*—Meeting of the Folk-Tale Section; Address of the Chairman, Mr. E. Sidney Hartland, F. S. A., and Papers.

Afternoon.—Papers on Subjects relating to this Section.

Evening.—Reception at the British Museum.

Saturday, Oct. 3, *Morning*. — Further Papers.

Afternoon. — Visit to Oxford; Luncheon at Merton College; Reception at the Ashmolean Museum.

Evening. — Reception at the Misses Hawkins Dempster, 24 Portman Square.

Monday, Oct. 5, *Morning*. — Meeting of the Mythological Section; Address of the Chairman, Professor John Rhys, M. A., and Papers.

Afternoon. — Papers on Subjects relating to this Section.

Evening. — *Conversazione*, with representation of English Mumming Play, Children's Games, Sword Dance, Savage Music, and Folk Songs.

Tuesday, Oct. 6, *Morning*. — Meeting of the Institutions Section; Address of the Chairman, Sir Frederick Pollock, Bart., and Papers.

Afternoon. — Papers on Subjects relating to this Section.

Evening. — Congress Dinner.

Wednesday, Oct. 7, *Morning*. — Reports of Committees and Business Meeting, concluding the Congress.

N. B. — Tickets of Membership of the Congress (price 10s. 6d.) entitle the owners to participate in the whole of the above, but railway fare to Oxford, October 3d, and the Congress Dinner, October 6th (5s. per head, exclusive of wine), will be extras.

The Congress promises to be most agreeable, in the opportunities it will offer for social intercourse, as well as for discussion. It is to be regretted that the date of meeting will render it difficult for many Americans to be present who would gladly have taken part if the time set were consistent with the engagements of college professors and others interested.

FOLK-TALE SECTION OF THE CONGRESS. — According to the schedule, it will appear that the greatest part of the time of the Congress is to be given to an examination of folk-tales. The discussion thus insured will be awaited with no small interest.

How energetic has recently been the collecting of folk-tales, is shown by the valuable paper of Mr. E. Sidney Hartland, in "Folk-Lore," March, 1891, in which the writer reviews Folk-tale Research for the year. He cites twenty-six publications. Mr. Hartland's own contribution to the study, "The Science of Fairy Tales," is noticed among reviews of books in this number.

The "Opening Address to the Folk-Lore Society for the Session 1890-91," by Mr. G. L. Gomme, in the same issue of "Folk-Lore," includes some notice of general questions likely to be debated at the Congress. The writer considers folk-tradition to be represented by a triangle, the base of which is as wide as primitive knowledge, but of which the apex, extending to modern times, has narrowed to a point. Folk-lore contains the survivals of the oldest and rudest culture of man. He appears to incline to the theory that the ideas of primitive man are nearly the same the world over, and that there is little room for the borrowing theory. In the course of the article, a number of most interesting examples of the permanence, in England, of pre-Christian usages are cited. These oldest relics, he contends, must in any case be the starting-point of explanations as to origins.

BIBLIOGRAPHICAL NOTES.

BOOKS.

THE SCIENCE OF FAIRY TALES. An Inquiry into Fairy Mythology. By EDWIN SIDNEY HARTLAND, Fellow of the Society of Antiquaries. London: Walter Scott, 24 Warwick Lane, Paternoster Row. 1891. 12mo, pp. viii., 372.

Mr. Hartland's interesting volume is one which ought to be examined in detail. As this is here out of the question, we shall limit ourselves to a brief notice of its scope. The book is intended to point out to those who are not specialists the mode of investigation proper to pursue in the subject. The titles of the chapters are: "The Art of Story-Telling," "Savage Ideas," "Fairy Births and Human Midwives," "Changelings," "Robberies from Fairyland," "The Supernatural Lapse of Time in Fairyland," "Swan-maidens," and a "Conclusion," summing up results. These results are, that fairy tales are explained by universal primitive beliefs, namely, the doctrine of spirits, of transformation, and of witchcraft: the assumptions that fairies are the ghosts of the departed, and that they are a reminiscence of once existing pigmy tribes, are not considered as satisfactory. In each of the subjects indicated in the above titles, Mr. Hartland cites numerous parallels from widely separated countries and races, and gives, in his "Appendix," a bibliographical list of works referred to, which will be found exceedingly useful. In the chapter on "Fairy Births," the writer notices the general prohibition against visitors to the fairyland, of eating fairy food, on penalty of being obliged to remain forever; and also discusses the reluctance felt by these supernatural beings to be looked on by mortals. The story of Lady Godiva's Ride he regards as the survival of a pagan worship, and refers to the rites of the Bona Dea, and to ceremonies in Hindostan, in which unclothed women walk to the temples or perform certain religious tasks. Stories respecting robberies from fairyland, as, for example, of chalices kept in churches, he inclines to explain on the theory that the legends were devised to account for the possession, by certain churches, of sacrificial vessels which had once been connected with the rites of house-spirits. In connection with the long sleep which sometimes belongs to the visit to the fairy country, as in the Rip Van Winkle story, located on the Hudson River, Mr. Hartland suggests that the latter was worked up by Irving after the pattern of Otmar's "Traditions of the Harz," printed at Bremen in 1800. He is quite correct in this theory, although, to the shame of the writer of this notice, that fact was unknown to him, and he was unable to afford any information on the subject until reading the recent "Memoirs of Joseph Jefferson," printed in the "Century Magazine," in which the literary character of the American tale is pointed out. To the swan-maiden myth he is inclined to ascribe a totemistic origin. In his first chapter, Mr. Hartland considers the art of story-telling as "the outcome of an instinct im-

planted universally in the human mind." As the laws of imagination are alike in all times, and the material also alike, the results are similar. Making necessary allowances, the incidents of a story-plot among Europeans, American Indians, and Hottentots are essentially identical. It is necessary to avoid attributing to the story-teller that conscious art which is only possible in an advanced culture and under literary influences. "Story-telling is an inevitable and wholly unconscious growth, probably arising out of narratives believed to record actual events." The writer gives an interesting summary of the manner in which tale-tellers, in different countries, present their narratives.

W. W. N.

THE SCATALOGIC RITES OF ALL NATIONS. By Captain JOHN G. BOURKE, U. S. A. John Wilson & Son, University Press, Cambridge, Mass. 1891.

In the brief notice of a work whose character is so encyclopædic as this, the best manner in which its importance can be indicated seems to be that of pointing out the parts of knowledge to which it is complementary. Primarily dealing with phases of culture that are specifically religious, or were so at one time, "Scatologic Rites" nevertheless connect themselves with the general mental development of imperfectly evolved mankind. Apart from diffused and vague forms of faith which appear to be associated with and colored by race traits, and apart from those varied beliefs that are to a great extent chronological and geographical accidents, there is a residuum which, like other ultimate contents of mind, represents the characteristic acquisitions of aggregates during experiences little affected by time or place. Taken through long periods, these assimilative products vary, and it is only upon the ground that life and mind are unities in nature, and that normal actions and reactions between man and his environment operate uniformly and successively, that Sociology can claim to be a science.

Captain Bourke has brought together a mass of data affording the best existing standpoint from which to trace, accordantly with the above mentioned truths, the relations of an apparently universal class of superstitions to those mental states in which they either seemed self-evidently true, or at least capable of justification. These alternatives correspond with the tenure of the original belief and with its survival.

Nowhere can be found more profuse illustrations of the psychological law that man of necessity conceives existences of all orders in terms derived from his own consciousness, and of the corollary to this proposition, that, as consciousness undergoes the determinate changes which are involved in progress, the character of those concepts habitually present in it will be altered. The gods which men create in their own images change with themselves. Their assumed functions, relations, and powers undergo a like metamorphosis. When animal excreta were really believed to possess occult virtues, the animal itself was regarded as a deity or demon, or was consecrated to and representative of such existences. The same applies to

human ejecta, and explains their uses. Further in the whole order of rites which have the cure of disease for their object, the rationale of savage therapeutics, and the pathological ideas of men who were incapable of assigning a natural origin to anything whose character was exceptional, are very completely displayed. Information upon subjects belonging to the same category — the *ars signata*, charms, transference, sympathetic cures, etc. — is likewise given in abundant measure. When collected in such quantities as they have here been gathered, these superstitions tend to fall into their respective classes, to connect themselves with their sources in primitive ideation, and thus yield materials the most valuable for appropriation by the nascent science of comparative psychology. Historically, with reference to the relative antiquity of observances as inferable from their concordance or discordance with coexisting culture, the work in question affords important results. An obvious conclusion from its contents is, that the author has brought to light in an available form for scientific application a large body of the most archaic religious and semi-religious ceremonial now extant. In this connection it may be mentioned that when the Dharmasûtras are compared in which the sacred laws of the Aryas are framed, and which are among the oldest existing records of ritualism, it will be found that purificatory rites and those for the sacrificial employment of excreta become more numerous and precise as we go backward in time, so that the Âpastamba, Baudhâyana, Hiranyakeçin, and Gautama Charanas differ conspicuously in this respect.

To have contributed so effectually towards furthering the progress of any department of knowledge is undoubtedly to have done much and deserved well. The labor and discriminative scholarship of this work appear upon its face. What may be the results which it will be instrumental in achieving, time only can reveal. In concluding a notice in which the more important subjects treated have been hinted at rather than indicated, the writer, who has witnessed the progress of Scatologic Rites from first to last, takes this opportunity of remarking upon the small assistance which Captain Bourke received in its composition, and of testifying to the fact that it is altogether and completely his own.

J. Hampden Porter.

GREAT RUSSIAN ANIMAL TALES. — A Collection of Fifty Tales, with an Introduction, a Synopsis of the Adventures and Motives, a Discussion of the same, and an Appendix. By ADOLF GERBER, Ph. D., Professor of German and French, Earlham College, Richmond, Ind. Baltimore: Published by the Modern Language Association of America. 1891. Pp. xii, 112.

In this interesting and valuable treatise, Professor Gerber has given an abridged translation of Great Russian Animal Tales, chiefly from the work of Afanasief (in general after a German MS. of Professor Leskien), with an Introduction and Notes. A peculiar and sensible feature of the book is the arrangement of the Notes, not according to tales, but the motives or incidents of the latter. In these Notes the translator has mentioned all

versions known to him, using particularly the investigations of Kolmačevskij of Kazan and Kaarle Krohn of Helsingfors. The publication of such a discussion by the Modern Language Association is a welcome illustration of the cosmopolitan spirit which, it may be hoped, is to characterize American scholarship.

Adventures related in these Russian tales appear also in the mediæval animal epics, as for example the "Roman de Renart;" they are found also in American negro tales. How is this coincidence to be explained? In many cases, stories of "Uncle Remus" are known to be derived from Africa; they must have been imported into that continent either from Asia or Europe, probably through the former country. Again, the mediæval literary productions appear to have been founded on a popular basis. These frequently introduce the fox and the wolf as actors; but, as would seem, in the popular relations it was the bear, not the wolf, who figured as companion of the ox; classical influence caused the wolf to replace the other animal: so at least, with Krohn, thinks Professor Gerber. Where originated this cycle of tales about the bear? In the North of Europe, supposes Krohn; with this view agrees our author, except that he thinks the elements of these tales may have been less an original product than Krohn supposes. Thus, when, in Uncle Remus, Brer Rabbit loses his fine bushy tail, the negro reciter is really relating a story about the bear invented in the remote North of Europe. This recognition of a northern cycle, however, does not prevent the editor from finding the sources of particular incidents variously in Æsopic fables, in stories from the *Pantschantastra*, or in the literary mediæval epos. In his Notes he gives first the literary variants, then the oral variants, and lastly what he deems the probable source of each narration. As to this source, in the majority of cases, the absence of any known origin leaves an indefinite field of possibilities. It is in examination into each particular case for itself that any solution of the various riddles connected with folk-tales must be sought; and the excellent book of Professor Gerber is a most welcome addition to studies on the subject.

W. W. N.

QUESTIONNAIRE DE FOLK-LORE. Publié par la Société du Folk-Lore Wallon. Liège: Imprimerie H. Vaillant-Carmanne, Rue St. Adalbert. 1891. Pp. x., 153.

In our last number we had occasion to notice the "Handbook of Folk-Lore," edited by Mr. Gomme and published for the Folk-Lore Society. The question-book of the recently established Belgian Society, which lies before us, is of a different character, first, in that it is intended solely for domestic use, and, secondly, in that the questions are mingled with illustrations, drawn from the folk-lore of the country.

The work is edited by Mr. E. Monseur, who has had a difficult task, in that the unsettled orthography of the dialect has obliged him to devise a system of his own. The divisions, intended entirely for the practical ends of the collector, are as follows: 1, *Etres merveilleux*; 2, *Animaux*;

3, Agriculture ; 4, Plantes ; 5, Médecine et Hygiène du peuple ; 6, Mœurs et Coutumes (I.) ; 7, Fables et Contes ; 8, Astronomie et Météorologie populaires ; 9, Chansons ; 10, Sorcellerie, Magie, Divination ; 11, Enfantines et Jeux ; 12, Blason ; 13, Mœurs et Coutumes (II.) ; 14, Etres merveilleux (II.) ; 15, Calendrier.

These titles are again subdivided ; thus, under No. 13, we have *Le ménage et la famille*, *Métiers et occupations*, *Vente*, *Donations enfantines*, *Formules d'obsécration*, etc.

We cite a few of the notices of Belgian folk-lore with which the questions are interspersed. The conception of a ghost is that of a being dressed in white and carrying chains ; he is usually the spirit of a former proprietor, who appears to demand prayers which may ameliorate his own lot, or that of others ; a person whom he has murdered (p. 134). Every old castle is supposed to contain a treasure guarded by a goat with golden horns. This goat is considered as an old inhabitant of the castle who returns under this form as a penalty for his crimes (135). Grottoes are believed to be inhabited by dwarfs ; and it is said that it was formerly the practice to carry to the mouth of the cave objects to be repaired, such as shoes, iron tools, etc., care being taken to deposit with them a cake, or fruits, or money. On the next day the things left would be found in good condition (136). On the first of January, in lighting the first fire, it is usual to say, "I wish you a good year, in the guard of God." On the same day, in drawing the first pail of water, a handful of salt is thrown into the well, with the same wish, which is also repeated about the fruit trees, which are wrapped with wisps of straw lighted as torches (138). On Christmas eve, a piece of bread and a pint of water are deposited on the window-sill, or at the door of the stable, and at midnight bread, water, and hay are blessed (152). It is believed that, in entering a new house, one of the dwellers will die, were it only a cat (126). Fire is given away with reluctance, although it is common for a woman who is late with her work to borrow fire from a neighbor (127). Compare what is said about borrowing fire in Ireland.

The method of the Belgian question-book appears to us admirable, and the citations will show how rich and interesting is the field of observation in that country, and how closely modern superstition is connected with the most primitive customs and beliefs.

W. W. N.

WAIFS AND STRAYS OF CELTIC TRADITION. Argyllshire Series. No. III. FOLK AND HERO TALES. Collected, edited, translated, and annotated by the Rev. J. MACDOUGALL. With an Introduction by ALFRED NUTT. London : David Nutt, 270-271 Strand. 1891. 8vo, pp. xxix, 311.

No. IV. THE FIANS : STORIES, POEMS, AND TRADITIONS OF FIONN AND HIS WARRIOR BAND. Collected entirely from Oral Sources by JOHN GREGORSON CAMPBELL, Minister of Tiree. With Introduction and Bibliographical Notes by ALFRED NUTT. Pp. xxxvii., 292.

These two volumes — most attractive in typographical execution — con-

tinue a series initiated and directed by Lord Archibald Campbell, the first volume being "Craignish Tales" (1889), collected by the Rev. J. MacDougall; and the second volume, "Folk and Hero Tales," collected by the Rev. D. MacInnes, and provided with Notes and an Introduction by the Editor and by Alfred Nutt (Publications of the Folk-Lore Society, 1890). The inclusion of Gaelic texts is a most welcome feature of the series. If the same activity could be extended to Ireland, the reproach against British scholarship, arising out of the neglect of the rich Gaelic material, would be in a measure obviated; this duty is most justly urged by Mr. Nutt. The latter, in his valuable Introduction to the fourth volume of the series, gives an account of Zimmer's doctrine respecting the semi-Norse origin of the Fenian saga, already noted in this Journal, and of the objection brought against it. As for the tales themselves, both volumes illustrate in a most interesting way the astonishing wealth of poetry and fertility of invention characteristic of the population of the Highlands of Scotland and of Ireland. The stories of Mr. MacDougall contain several answering to the type of the *märchen*, while those of Mr. Campbell are entirely devoted to the saga, an account being given of its principal personages.

Mr. Nutt criticises somewhat severely a remark made by the writer, to the effect that many modern Irish tales are "simply literal translations of, or trifling alterations of a common European stock" (vol. iv. No. 12, p. 84). The choice of the word "literal" was unfortunate; it was not intended to assume that Irish tales were borrowed from published collections of Italian, French, or English *märchen*,—although in certain cases this might be maintained,—but only that a transference took place by word of mouth, in general at a time before such printed volumes existed. In the case of English fairy tales, we see that imported French and German stories have taken the place of the national tales, though the latter were kindred in type. The same thing, as we believe, happened in Gaelic popular tradition; tales obtained from abroad, on account of their agreeableness or novelty, continually superseded older narratives. At the same time, the language and certain traits of the more ancient domestic tales were made to mingle with the foreign ones; while, on the basis of the latter, new relations were continually invented, taking up both native and introduced notions into new wholes. This process being continued indefinitely, the problem of the origin of folk-tales becomes infinitely complicated. Certain traits, however, survive, belonging to the older mythology, and calculated to throw light upon ancient conceptions; while the æsthetic interest of the tales is unaffected by questions respecting their source. We do not understand that there is any essential difference of principle between ourselves and Mr. Nutt on this point, although he is inclined to claim for the essential ideas of Celtic lore a greater degree of originality and independence than the writer is disposed to allow. These remarks apply to the *märchen*; in the saga, on the other hand, the conservatism of the tale-tellers has been much greater: yet here, also, it will be found that imported notions have mingled with the original stories, and sometimes become the foundation of whole narratives.

W. W. N.

CURIOSITÀ POPOLARI TRADIZIONALI pubblicate per cura di GIUSEPPE PITRÈ.
Vol. X. Saggio di Novelline, Canti ed Usanze popolari della Cio-
ciarla. Per cura del Dott. GIOVANNI TARGIONI TOZETTI. Palermo:
Libreria internazionale Carlo Clausen. 1891. 8vo, pp. viii., 108.

This volume, which continues the extensive series edited by Pitrè, includes popular tales, songs, and customs. Among the latter may be noted survivals of ancient Roman usage in funeral ceremonies, namely, the *conclamatio*, or lamentation at the time of death, and of the *cena novendialis*, or funeral feast on the ninth day. In the districts treated of, a dying person is not allowed to expire in peace: friends gather round him with wails and cries to the Madonna, beseeching her to rescue the life of the sick man; immediately after the decease, a feast is arranged, usually held on the eighth day, which is supposed to be effective for the purposes of consolation, and at which the relatives are entreated to lay aside their grief, eat, drink, and make merry.

W. W. N.

CHANSONS POPULAIRES DE LA FRANCE. A selection from French Popular Ballads. Edited, with Introduction and Notes, by THOMAS FREDERICK CRANE, A. M., Professor of the Romance Languages in Cornell University. New York and London: G. P. Putnam's Sons. 1891. 12mo, pp. xxxix., 282.

This dainty and charming little volume will give as much pleasure by its contents as by its appearance, highly creditable to the progress of American book-making. The popular ballads of France, discovered only in the middle of the present century, are so simple, sweet, and unconventional, that, to an English reader, they serve as an agreeable contrast and relief to modern French lyric poetry. Professor Crane has included in his selection more than eighty pieces. In his Notes he has furnished references for the student, and given some account of the comparative history of the songs. The Introduction states the questions connected with the ballads, often of a difficult and complicated character, as respects their date and origin. Professor Crane expresses himself cautiously, for the most part being satisfied to cite the opinions of recent scholars. Gaston Paris has lately argued that the epic elements of the ballads date only from the fifteenth century. This view appears to the writer of this notice not easily defensible: he considers that many of the themes of the ballads represent a period antedating the twelfth century. This, however, is rather a matter of inference than of proof. The popular poetry of Europe is a treasure for all time, and, as Professor Crane suggests, will have a permanent influence on literature. The highest authority in France, Gaston Paris, has expressed his admiration of Professor Crane's book, adding that France itself possesses no collection of folk-songs so pleasing and well arranged. A prettier volume for a present could not be found.

W. W. N.

THE GAMBLING GAMES OF THE CHINESE IN AMERICA. Fán Tân ; the Game of Repeatedly Spreading Out ; and Pák Kòp Piú, or the Game of White Pigeon Ticket. By STEWART CULIN. N. D. C. Hodges, Agent, Lafayette Place, New York. Pp. 17.

In this little treatise, which forms vol. i. No. 4, of the Publications of the University of Pennsylvania, Mr. Culin describes two gambling games especially popular among Chinese laborers in America. The principle of the first game consists in guessing what will be the remainder after a pile of "cash" is divided into fours ; that is, whether one, two, three, or four will be left in the last division. The betting is so arranged that the chances of success in guessing are precisely equal between the player and the company, the latter deriving their entire profit from a percentage deducted from the amount bet. The second game is of the nature of a lottery: eighty characters being taken from a Chinese classic, and printed on a card, the holder of a ticket marks off ten characters; twenty out of the eighty are drawn, and the ticket receives prizes proportionate to the number of characters which fall out in the drawing. Mr. Culin remarks on gamblers' guilds, and on their superstitions; among the latter, we remark the ill-omened influence of the color white, that hue belonging to the dead. The habitual accuracy and patience with which the writer makes his observations, always derived from original sources, render his account of much interest and value.

W. W. N.

A. CERTEUX. — LES CALENDRIERS A EMBLÈMES HIEROGLYPHIQUES. Paris: E. Leroux, 28 Rue Bonaparte. 1891. Pp. 33.

This treatise forms the second part of a work on calendars possessing hieroglyphic emblems. It contains an interesting interpretation of a calendar of the Chibchas of New Grenada, as presented in a silex discovered by Saffray; a discussion of a Scandinavian calendar in Runic letters, of a calendar of the rock of Pandi in Columbia, etc. The series will be completed by a third part, after the appearance of which we may give a more extended notice. We remark that only one hundred copies are offered for sale.

W. W. N.

JOURNALS.

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2. *The American Antiquarian and Oriental Journal.* (Mendon, Ill.) Vol. XIII. No. 3, May, 1891. The Migrations of the Mound-Builders. S. D. PEET. — The Higher Civilization of the Earlier Mound-Builders. J. P. SHREVE. — The Indian Messiah and the Ghost Dance. W. K. MOOREHEAD. — The Story of the Moosewood Man. S. T. RAND.

3. *A Journal of American Ethnology and Archaeology.* Editor, J. WALTER FEWKES. Vol. I. Boston and New York: Houghton, Mifflin & Co.; The Riverside Press, Cambridge. 1891. I. A Few Summer Ceremonials at Zuni Pueblo. II. Zuni Melodies. III. Reconnoissance of Ruins in or near the Zuni Reservation.

4. *American Notes and Queries.* (Philadelphia.) Vol. VII. No. 9, June 27, 1891. State Nicknames. — No. 14, August 1. Singular Plant Names. E. PRIOLEAU.

5. *Dialect Notes.* Part III. Published by the American Dialect Society (Boston). 1891. The Ithaca Dialect. O. F. EMERSON.

6. *The Canadian Indian.* (Owen Sound, Ontario.) Vol. I. No. 9, 1891. Indian Numerals. — No. 11. Indian Oratory; Natives of the Pacific Coast.

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(See, also, under the heading "Books.")

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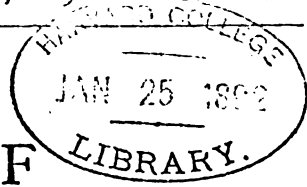
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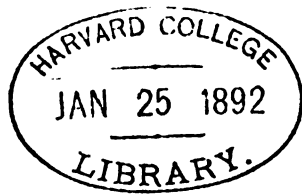
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HURON FOLK-LORE.¹

III. THE LEGEND OF THE THUNDERERS.

THE story of "The Thunderers," as told by my esteemed Wyandot friend and instructor, Chief Joseph White (Mandarong), and carefully translated and explained by Mrs. White, seemed to me specially valuable, inasmuch as it comprehends in one spirited narrative the main outline of the Huron (or Wyandot) mythology, whose elements reappear in a fragmentary form in the myths of the Iroquois tribes, as related by L. H. Morgan, Mrs. Erminnie Smith, and other writers. The narrative, in its present shape, must be regarded as a comparatively modern composition, or at least recension, due to some native mythologist of much imaginative genius, who lived within the last two centuries, or since the removal of the Hurons from their ancient seat on the Georgian Bay to their later abode in the region embracing both sides of the Detroit River and both shores of Lake Erie. It is only since their settlement in that more southern region that we can suppose them to have come into contact, either friendly or hostile, with the Cherokees. But the myths comprised in the narrative certainly embody — as all the authorities show — the most ancient and widespread beliefs of the tribes of the great Huron-Iroquois family. We might indeed naturally expect that the Hurons, as being the elder branch of the family, would have preserved its legends in their fullest and what might be deemed most authentic shapes.²

¹ The first article of this series appeared in vol. i., No. 3 of the *Journal*, and the second article in vol. ii., No. 7.

² This "folk-tale" was communicated by me, in an abridged form, to my late lamented friend, Mrs. E. Smith, in the summer of 1881, for a paper on "Animal Myths," which she was then preparing for the meeting of the American Association for the Advancement of Science, held in that year. It was afterwards included in her interesting collection of "Myths of the Iroquois," which appeared in the Second Annual Report of the Bureau of Ethnology (for 1880-81). Its value, both as an embodiment of Huron-Iroquois mythology and as an evidence of aboriginal narrative talent, seems to warrant its reproduction in the fuller form in which it appears in my journal, written in September, 1874.

By way of preface, the chief remarked that the Indians held the opinion that each species of animal had for its head and, so to speak, its spiritual representative, one of its own kind, very much larger than the ordinary size, and endowed with preternatural powers, among which was the power of assuming the human form. Some of these powers could be communicated by them to any human beings who might form an alliance with them. Thus all the Wyandot men had their peculiar friends among the animals which surrounded them, — that is, each man had selected one of the preternatural creatures as his special ally, much as a Roman Catholic might select a patron saint. When the missionaries came among them, and urged them to become Christians, one of their strongest objections was that they could not give up their forest friends. The chief added that since the white men came, these peculiar animals had disappeared. The Indians, he averred, — and he seemed fully to share in the opinion, — held that they are not extinct, but, being alarmed by the throng of white people and the destruction of their ancient haunts, they have fled to a distance, — perhaps, he added, under the sea. Even in the ancient times they kept mostly underground, being afraid of the thunder, — and, as the following narrative shows, with good reason.

From the earliest period the Wyandots and the Cherokees have been at war. The war was carried on sometimes by large expeditions, sometimes by parties of two or three adventurers, who would penetrate into the enemy's country, and return proud of having slain a man. On one occasion, in the ancient time, three Wyandot warriors set out on such an expedition. When they were far distant from their own land, one of them had the misfortune to break his leg. By the Indian law it became the duty of the others to convey their injured comrade back to his home. They formed a rude litter, and, laying him upon it, bore him for some distance. At length they came to a ridge of mountains. The way was hard, and the exertion severe. To rest themselves they placed their burden on the ground, and, withdrawing to a little distance, took evil counsel together. There was a deep hole or pit, opening in the side of the mountain, not far from the place where they were sitting. Returning to the litter, they took up their helpless comrade, carried him near the brink of the pit, and suddenly hurled him in. Then they set off rapidly for their own country. When they arrived they reported that he had died of wounds received in fight. Great was the grief of his mother, a widow, whose only son and support he had been. To soothe her feelings they told her that her son had not fallen into the enemy's hands. They had rescued him, they said,

from that fate, had carefully tended him in his last hours, and had given his remains a becoming burial.

They little imagined that he was still alive. When he was thrown down by his treacherous comrades, he lay for a time insensible at the bottom of the pit. When he recovered his senses, he observed an old gray-headed man seated near him, crouching in a cavity on one side of the pit. "Ah, my son," said the old man, "what have your friends done to you?" "They have thrown me here to die, I suppose," he replied, with true Indian stoicism. "You shall not die," said the old man, "if you will promise to do what I require of you in return for saving you." "What is that?" asked the youth. "Only that when you recover you will remain here and hunt for me, and bring me the game you kill." The young warrior readily promised, and the old man applied herbs to his wound, and attended him skilfully until he recovered. This happened in the autumn. All through the winter the youth hunted for the old man, who told him that when any game was killed which was too large for one man to carry, he would come and help to convey it to the pit in which they continued to reside.

When the spring arrived, bringing melting snows and frequent showers, the youth continued his pursuit of the game, though with more difficulty. One day he encountered an enormous bear, which he was lucky enough to kill. As he stooped to feel its fatness and judge of its weight, he heard a murmur of voices behind him. He had not imagined that any human beings would find their way to that lonely region at that time of the year. Astonished, he turned and saw three men, or figures resembling men, clad in strange, cloudlike garments, standing near him. "Who are you?" he asked. In reply, they informed him that they were the Thunder (*Hins*,—in English orthography, "Henoh"). They told him that their mission was to keep the earth and everything upon it in good order for the benefit of the human race. If there was a drought, it was their duty to bring rain. If there were serpents or other noxious creatures, they were commissioned to destroy them; and, in short, they were to do away with everything that was injurious to mankind. They told him that their present object was to destroy the old man to whom he had bound himself, and who, as they would show him, was a very different sort of being from what he pretended to be. For this they required his aid. If he would assist them he would do a good act, and they would convey him back to his home, where he would see his mother and be able to take care of her.

This warning and these assurances overcame any reluctance the young man might have felt to sacrifice his seeming friend. He went to him and told him that he had killed a bear, and needed his help

to bring it home. The old man was anxious and uneasy. He bade the youth examine the sky carefully, and see if there were the smallest speck of cloud in any quarter. The young man replied that the sky was perfectly clear. The old man then came out of the hollow, and followed the young hunter, urging him constantly to make haste, and looking upward with great anxiety. When they reached the bear, they cut it up hurriedly with their knives, and the old man directed the youth to place it all on his shoulders. The youth complied, though much astonished at his companion's strength. The old man set off hastily for the pit, but just then a cloud appeared, and the thunder rumbled in the distance. The old man threw down his load, and started to run. The thunder sounded nearer, and the old man assumed his proper form of an enormous porcupine, which fled through the bushes, discharging its quills, like arrows, backward as it ran (as the Indians believe to be the habit of this animal). But the thunders followed him with burst upon burst, and finally a bolt struck the huge animal, which fell lifeless into its den.

Then the Thunderers said to the young man, "Now we have done our work here, and will take you to your home and your mother, who is grieving for you all the time." They gave him a dress like that which they wore, a cloudlike robe, having wings on the shoulders, and told him how these were to be moved. Then he rose in the air, and soon found himself in his mother's cornfield. It was night. He went to her cabin, and drew aside the mat which covered the opening. The widow started up and gazed at him in the moonlight with terror, thinking that she saw her son's apparition. He guessed her thoughts. "Do not be alarmed, mother," he said, "it is no ghost. It is your son, come back to take care of you." As may be supposed, the poor woman was overjoyed, and welcomed her long-lost son with delight. He remained with her, fulfilling his duties as a son. What was done to his treacherous comrades is not recorded. They were too insignificant to be further noticed in the story, which now assumes a more decided mythological character.

When the Thunderers bade farewell to the young man, they said to him, "We will leave the cloud-dress with you. Every spring, when we return, you can put it on, and fly with us, to be witness to what we do for the good of men." They told him that the great deity, Hamendiju, had given them this authority and commission to watch over the people and see that no harm came to them. Accordingly the youth hid the dress in the woods, that no one might see it, and waited till the spring. Then the Thunderers returned, and he resumed the robe, and floated with them in the clouds over the earth. As they passed above a mountain he became thirsty, and, seeing below him a pool, he descended to drink of it. When he re-

joined his companions, they looked at him and saw that the water with which his lips were moist had caused them to shine, as though smeared with oil. "Where have you been drinking?" they asked eagerly. "In yonder pool," he answered, pointing to where it lay still in sight. They said, "There is something in that pool which we must destroy. We have sought it for years, and now you have happily found it for us." Then they cast a mighty thunderbolt into the pool, which presently became dry. At the bottom of it, blasted by the thunder, was an immense grub, of the kind which destroys the corn and beans and other products of the field and garden; but this was a vast creature ("as big as a house," said the chief), the spiritual head, patron, and exemplar of all grubs.

After accompanying his spirit friends to some distance, and seeing more of their good deeds of the like sort, the youth returned home and told his people that the Thunder was their divine protector, and narrated the proofs which he had witnessed of this benignant character. Thence originated the honor in which the Thunder is held among the Indians. The Wyandots were accustomed to call Hino their grandfather (*tsutaa*). I asked how it was that the god had appeared as three men. The chief said that only three thunder-spirits were required on this occasion, but there were many of them. When thunder is heard to roll from many parts of the heavens, it is because there are many of the Thunderers at work. They are all called Hino, who may (for the Wyandots rarely use the plural of nouns) be regarded as one god or many, — the Thunderer or the Thunderers.

The chief added that the young man learned from his divine friends the secret of rain-making, which he communicated to two persons in each tribe. They were bound to strict secrecy, and possessed, the chief affirmed, the undoubted art of making rain. He had often known them to accomplish this feat. He himself had become partly possessed of this secret, and had been able in former days to bring rain. Of late years, in obedience to the injunctions of the church, he had forborne to exert this power. I asked him if he had any objection to disclose the secret. His wife urged him to tell; but on consideration he said that he would rather not. He had received it in confidence; the church had forbidden the practice of the art; and he thought it best that the knowledge of it should perish. It was evident that he entertained the most entire faith in the power of this charm, whatever it might be.

The pantheon of the Huron-Iroquois nations is not an extensive one. The principal deity was Ioskeha or Tijuskeha, who was known by several honorary epithets, which have sometimes been mistaken for names of distinct divinities. One of these epithets, which as-

sumed various dialectical forms, Hamendiju and Awendiyo among the Huron tribes, Rawenniyo and Hawenniyo (in English orthography, Hawaneeo) among the Iroquois, signified "The Great Master," and is commonly rendered, in the "Relations" of the early French missionaries, "The Master of Life." Another stately title in use among the Iroquois was Teharonkiawakon (or Tharonhiawagon), which means "Holder (or Sustainer) of the Heavens." And still another recorded by the missionaries is Agreskoué, or Areskui, the meaning of which is unknown. All the accounts represent him as a benevolent deity, always ready to exert his powers — which, though great, are not unlimited — for the purpose of alleviating the natural ills which beset the human race. His chief assistant is Hino (or Hinu), the Thunder or Thunderer, who, according to one opinion, has several assistants, and, according to another, is himself a sort of multiple or composite deity. Probably no better account of his supposed nature and attributes has ever been given than is comprised in the foregoing legend, as related by my intelligent host, Chief Mandarong.

For further information on this subject, reference may be made to L. H. Morgan's excellent work, "The League of the Iroquois" (Book II. chap. i., "Faith of the Iroquois"), to Dr. Brinton's "American Hero-Myths" (page 53, "The Iroquois Myth of Ioskeha"), and to Mrs. E. Smith's "Myths of the Iroquois," already referred to. It is to be noted that not only the principal deities of the Huron-Iroquois race, but almost all their minor divinities, — spirits of the winds, of the plants, etc., — are of a benignant nature. If the character of a people, as is commonly assumed, can be inferred from the character and attributes of the objects of their worship, the tribes of this race must be deemed a naturally kindly and peace-loving people. Elsewhere I have endeavored to show how the whole social and political system of the race, throughout its various septs, displays the character thus manifest in its religious faith, — a character differing as widely as possible from the evil and undeserved reputation which the history of its desperate struggle for life against its foreign supplinters has unjustly stamped upon it.¹

Horatio Hale.

¹ See *The Iroquois Book of Rites*, in Brinton's "Library of Aboriginal American Literature," chapter viii.: "The Iroquois Character;" and, for confirmation, Dr. Brinton's recent work, *The American Race*, pp. 81-84.

HI-A-WAT-HA.

I BECAME familiar with the local tale of Hi-a-wat-ha in Onondaga while a schoolboy, but in much the same form it seems to have been known to the other New York Iroquois, having a mixture of ideas, persons, and events derived from both early and recent times. Some of these will appear in the various stories, and there is good reason for saying that transactions even of this century have had a mystic veil thrown over them.

In any form the tale has been known to the whites less than fifty years, and the Onondaga version first had publicity through Mr. J. V. H. Clark,¹ in a communication to the "New York Commercial Advertiser." He obtained it from two Onondaga chiefs. Schoolcraft² used these notes before they were included in Clark's history, and afterwards appropriated the name for his Western Indian legends, where it had no proper place. About the same time, Mr. Alfred B. Street had a few original notes from other Iroquois sources, which he used in his metrical romance of "Frontenac," along with some from Schoolcraft. Thus, when Longfellow's "Hiawatha" appeared, I was prepared to greet an old friend, and surprised at being introduced to an Ojibway instead of an Iroquois leader. The change, however, gave a broader field for his beautiful poem, a gain to all readers, but as he retained little beyond the name it may be needless to refer to that charming work. It preserves, however, the leading thought,

How he prayed, and how he fasted,
How he lived, and toiled, and suffered,
That the tribes of men might prosper,
That he might advance his people.

The meaning of the name has been in question. Mr. Horatio Hale³ interprets it, "He who seeks or makes the wampum belt." Unless the name is quite modern, an objection to this would be the fact that the Iroquois had none of the small shell beads, commonly called wampum, and used in belts, until the seventeenth century. I have examined all the belts at Onondaga, under a good glass, and all are modern. At one inspection I wrote out a particular description of each one. My friend, Mr. David Boyle, of Toronto, a good archaeologist, says of those in Canada:⁴ "All belts of this description, now held by Fire-keeper John Buck for the Six Nation Indians on the Tuscarora Reserve, are composed of European material, as glass,

¹ Clark's *Onondaga*, vol. i. p. 30.

² *Notes on the Iroquois*, pp. 271-283.

³ *Book of Iroquois Rites*, p. 154.

⁴ *Canadian Institute Report*, 1889, p. 42.

or of other material shaped by European skill, as shell." An educated Canadian Mohawk tells me the same thing. The case is so clear in other ways that no great antiquity can be claimed for any existing belt.

This, however, proves nothing as to the early Iroquois use of council wampum. There is a better test. I have carefully examined the Iroquois country east of Seneca Lake, with especial reference to this, either personally or through experienced archæologists, and find that shell beads of any kind were extremely rare before the seventeenth century; and no small beads of the prehistoric period have anywhere been found.

Mr. L. H. Morgan says they obtained all this wampum from the Dutch, but that they made some earlier from spiral fresh-water shells. None of these have been found. Loskiel says that the Iroquois used colored sticks, which were laid aside for shell beads when the Dutch trade increased. This is probable. One Hiawatha story makes his wampum of eagle quills, which also may have been, and I have been told of the employment of porcupine quills. This definition of Hiawatha's name might imply that wampum was previously unknown to them, as the stories do; but if it is the true one it brings down the formation of the Iroquois League and the life of Hiawatha to some date later than A. D. 1600, which is not far out of the way.

Ha-yo-went-ha was translated "He who combs," by L. H. Morgan,¹ in allusion to his combing the snakes out of Atotarho's head. Père Cuoq suggested "The river-maker." The Onondaga chief, Daniel La Fort, could give me no meaning, although his father had interpreted it "The very wise man."² Taking its various parts separately and then combining them, my intelligent Onondaga friend, Albert Cusick, told me that Hiawatha's name meant essentially "One who has lost his mind, and seeks it knowing where to find it." This might be well understood of a purpose often defeated, a plan not yet fully grasped or matured but never given up, and which is followed to a foreseen end. Such a meaning harmonizes well with Mr. Hale's pathetic account of Hiawatha's great design so long delayed. He seemed to others as one who had lost his mind, but he clearly saw and patiently pursued what he sought. My friend's interpretation naturally seems the best to me.

The many differences between the New York and Canadian stories suggest a modern origin for almost all, for if all the Iroquois had held them before their recent separation, the agreement would have been fuller. At least, many additions have been made to the few facts possibly connected with the name a hundred years ago. Before the Revolution there is no clear allusion to the legend, though the

¹ *League of the Iroquois*, p. 68.

² *Clark's Onondaga*, vol. I. p. 23.

idea of a heavenly visitor in man's form has long been familiar to the Iroquois mind. The question is whether this was original, or adopted from Europeans. Perhaps it slightly appears in the early story of the woman who fell from heaven, and who gave birth to the Good and Bad Mind. She came to earth perforce, and returned not to heaven again. One much more advanced is found in Canassatego's story of the origin of the Five Nations.¹ This was related about the middle of the eighteenth century, and may be briefly sketched.

The beautiful land of Akanishionegy² was bright with rivers and lakes, but was without inhabitants. One of the gods, having raised it from the waters, and beholding its beauty, told his brothers that he would make red men to dwell therein. He came to the earth, and sowed five handfuls of seed upon it. The seed became worms, into which spirits entered, and they were changed to children. Nine years he nourished these, nine more he taught them all useful things. Trees, plants, and animals he made also, but the children became five nations. These he called together to hear his parting words. To the brave Mohawks he gave corn; to the patient Oneidas, the nuts and fruits of trees; to the industrious Senecas, beans; the friendly Cayugas received ground nuts and other roots; the wise and eloquent Onondagas had squashes and grapes to eat, and tobacco to smoke at the council fire. Many other things he said, and then "wrapped himself in a bright cloud, and went like a swift arrow to the sun, where his brethren rejoiced at his return."

This great Onondaga chief, who died in 1750, was intimate with the Moravians, and it is possible that their teachings, or those of the French missionaries, may have colored his story. In this case, however, the divinity appears distinctly as a creator, not as a man; but a likeness will be seen to the later tale of Hiawatha in New York, in the formation of the League, the several speeches, and the ascent to heaven. He told them to love and defend one another, and so they would be strong and happy. He had made them the best people and given them the best country in the world. It should be theirs as long as they observed his counsels. Thus early, at least, was a divine agency recognized in the formation of the Iroquois League.

Pylæus, a Moravian missionary to the Mohawks in the first half of the eighteenth century, first mentioned the era and founders of the confederacy, which was proposed by Thannawage, an old Mohawk chief. He learned that it was formed "one age, or the length of a man's life, before the white people came into the country," which

¹ Miner's *History of Wyoming*, p. 24.

² Konoshioni, or Canassione, the Long House or Five Nations. The Tuscaroras are only an addition, as though they had built a woodshed at the rear of the house.

may be too early. Elsewhere he said that the Tuscaroras joined the League about one hundred years afterwards (1715), which fixes his meaning, but which may be as much too late. The true date was probably about A. D. 1600. Archæological facts and early traditions are opposed to an earlier period, and recent explorations in the Mohawk valley seem to have determined the question.

A hundred years ago the Onondagas told Ephraim Webster that it was about two generations,¹ or one man's life,² before the whites came to trade with them. Some of the Senecas thought it about four years before Hudson's voyage up the river.³ Many writers have thought an earlier date necessary, supposing that the Iroquois once formed a single body in New York, instead of long separated nations elsewhere.

The later Onondaga legend was related to Mr. J. V. H. Clark, and is fully given in his *History of Onondaga*. As Mr. Hale has well remarked,⁴ a confusion of persons may have arisen, for I find that the Onondagas ascribe some things to the Holder of the Heavens, without connecting him with Hiawatha, which others ascribe to the wise chief. This confusion is thought to have been of long standing, for Pylæus mentioned Thannawage as the proposer of the League, and a similarity has been claimed between this name and Tarenawagon, Taonhiawaga, Taounyawatha, and other forms of the name of the Holder of the Heavens. I think the name has little to do with it. The modern Iroquois certainly looked on this deity as a frequent visitor and deliverer in human form, as appears in Cusick's history, and Canassatego long ago thought the founder of the League divine.

Thus it was that the Holder of the Heavens,⁵ pitying their trials, came to earth to relieve men, and make human life pleasant and safe. His white canoe danced lightly over the blue waves of Lake Ontario, and was seen by two hunters at Oswego, who joined him. He told them his purpose, and they accompanied him up the river towards the land of monsters and enchantments. A great serpent was destroyed by his magic paddle, and the canoe glided on over waters never traversed before. A second was slain, the fish were set free, and the river became safe for all voyagers.

Lying very near the southeast bend of the Seneca River, Onondaga Lake had then no outlet, and extended far to the south. The wondrous paddle made a small channel, which deepened and widened as the water poured through, and the lake decreased in size. By this the salt springs were laid bare, a priceless gift to the Indians,

¹ Clark's *Onondaga*, vol. i. p. 20.

² Schoolcraft's *Report*, p. 75.

³ *Ibid.*, p. 156.

⁴ *Iroquois Book of Rites*, p. 35.

⁵ Clark's *Onondaga*, vol. i. pp. 21-30, and 38-43.

says the story, though as late as 1654 they were ignorant of their nature,¹ and thought them hurtful. The State of New York removed the obstructions in the river, and lowered the lake in 1822, probably originating this part of the tale.

Peacefully rose the smoke from the chestnut grove where the enchantress Oh-cau-nee guarded the fruit, but her power was broken, and the trees by the river became free to all comers. The voyagers passed Cross Lake, through which the river flows, and the skeletons of men showed that they were near the haunts of the Great Mosquitoes, Kah-ye-yah-ta-ne-go-nah.² One of these was slain, and his wounded comrade was long pursued. This part shows the shifting character of the tale, for one story ascribes their death to the bravery of a large body of warriors; but usually the Holder of the Heavens is the victor, and the places which he passed, or where he rested in the pursuit, are still pointed out. Some of my informants described the tracks of pursuer and pursued, which they had seen a little south of Syracuse. The monster was at last killed at a place a few miles north of that city, the spot being still called Kah-yah-tak-ne-t'ke-tah-keh, "Where the mosquito lies."

Other obstructions were removed still farther up the river, and then comes the transition from Ta-oun-ya-wat-ha, the Holder of the Heavens, to Hi-a-wat-ha, "the very wise man," dwelling on the shores of Cross Lake. Mr. Clark was in error in supposing that the Indian name of this sheet of water meant the home of the wise man. Teu-nen-to is "At the cedar place."

Years passed quietly by until the land was invaded by fierce warriors from the north, probably the beginning of the war with the Hurons and Algonquins of Canada, which drove part of the Iroquois from the St. Lawrence, and which Charlevoix thought had not long been in progress when the French colonization of Canada commenced.³ It created great alarm, and a grand council was called at Onondaga Lake. I have often been on the traditional spot, which is well suited for the purpose, and where there were scattered lodges of an earlier people than the Onondagas. The latter never had villages on that lake, except one recent fishing hamlet at the inlet, and a few lodges about the old French fort. Their towns were always far away, and at this time the nearest was over twenty miles distant.

Hiawatha was summoned, and came with his daughter, but with forebodings of evil soon to be realized. As they landed, a huge and snow-white bird swooped down from the sky, crushing the beautiful

¹ See Father Le Moyne's journal.

² The mosquito is Kahyeyahtane, "The troublesome fellow that likes to bite often."

³ Charlevoix's *Voyage*, vol. i. p. 304, London, 1761.

girl, and being itself killed by the shock. Thenceforth the plumes of the white heron, said Mr. Clark, adorned the bravest warriors.

There may be a mistake about the white bird. The Onondagas call the white or any other heron, Neah-sah-kwa-tah, "Its neck is crooked." My inquiries threw some light on this point. Mr. Street was told that its name¹ was Sah-dah-ga-ah in Seneca, and Hah-googhs in Onondaga, both meaning "The bird of the clouds." I found that the Onondagas called the white seagull Hah-kooks, "The bird of the clouds," or "One never on the ground." They say that it always dives in the air when shot at, which one should not do for fear of evil. If the hunter misses it twelve times, on the thirteenth shot he will vomit all the blood in his body.

Mr. Hale found the story in a simpler form. During an earlier council Atotarho told one of his warriors to shoot a strange bird above them. It fell, and in the rush from all quarters Hiawatha's daughter, who was in delicate health, was thrown down and trampled to death.

Prostrated with grief, Hiawatha lay as one dead for three days, but at last was aroused, and took part in the council, proposing and forming the League. As in Canassatego's story, he addressed each nation. The great and warlike Mohawks, under the great tree (probably a mistake), were to be the first nation; the wise Oneidas, leaning against the everlasting stone, were the second; the powerful and eloquent Onondagas, at the great mountain, came next; the Cayugas, cunning hunters in the dark forest, were fourth; and the Senecas, growers of corn and beans, and builders of great cabins in the open country, made the fifth. Thus united they would be safe and strong. The council ended, and Hiawatha rose to heaven in his white canoe.

In the whole story I find not only modern incidents, when fully detailed, but a coloring from early missionaries. The ascension to heaven, however, is not rare in their stories. I have quoted one from Canassatego, and have elsewhere given an example in the homeward march of the Thunders, after their victory over the lake serpent. Others might be mentioned.

It will be observed that in Clark's version there is no reference to Atotarho. In others he is the most conspicuous figure, and on the authority of a Cayuga chief Mr. Street added some particulars. The principal actors, whose wisdom devised the League, were Hah-yoh-wont-hah (Hiawatha), Ato-tar-ho, and To-gan-a-we-tah (Dekana-widah). All were supernatural, but two of them disappeared when their work was done. Atotarho alone remained. Toganawetah was so beautiful² that the Great Spirit might have envied him. He ap-

¹ *Frontenac*, p. 300.

² *Ibid.*

peared suddenly, no one knew whence, and vanished as mysteriously. His prophecy may be noted in Street's account, where it is given as in the exact words, "When the White Throats shall come, then, if ye are divided, you will pull down the Long House, cut down the Tree of Peace, and put out the Council Fire." Who the White Throats were they sadly learned afterwards. This seems an allusion to the condoling ceremony, where will be found the expression, "by reason of the neck being white," to which some chiefs gave this meaning,¹ while most could not understand the phrase. The disappearance of two of the leaders is well accounted for by their leaving no successors in the Grand Council.

Atotarho became more prominent, partly from his striking features, partly from being first in the principal office of the League. The name seems to have differed two centuries ago,² and perhaps we have not now the original form, but it is that given by Pylæus and David Cusick. To the latter we owe the well-known picture of the snaky chief, as well as his description.³ The drawing shows an interview between the great chief and two ambassadors, in which he is portrayed in all his terrors. "His head and body was ornamented with black snakes; his dishes and spoons were made of skulls of the enemy; after a while he requested the people to change his dress; the people immediately drove away the snakes."

The same writer makes him the lawgiver and framer of the League, without mentioning others by name. "After he had accomplished the noble work, he was immediately named Atotarho, King of the Five Nations." According to the dates in this history, five centuries elapsed between the first confederacy formed by Tarenawagon and the second by Atotarho. It is curious that this writer says nothing of Hiawatha, while Atotarho is left out by Clark. Another legend makes Toganawetah and Hiawatha the two ambassadors who sought Atotarho, and divested him of the serpents, which petrified all others.

In the tradition related by Mr. Horatio Hale, all three are prominent, but Atotarho appears as the inveterate enemy of Hiawatha, and Toganawetah (Dekanawidah) as his warm friend. I will but outline this, referring those who desire to know more to Mr. Hale's full and interesting account in the "Iroquois Book of Rites," and "A Lawgiver of the Stone Age." This is mainly a tradition of the Iroquois now living in Canada, though I have met with some parts of the story in New York. In these fragments Hiawatha may

¹ *Iroquois Book of Rites*, p. 151.

² Aqueendero successively appears as the title of Onondaga chiefs who presided over the Five Nations two hundred years since.

³ *Ancient History of the Six Nations*, p. 23.

be a mere man, or something more. Mr. Hale treats him throughout as an Indian of more than ordinary wisdom and humanity, intent only on doing good.

The Indian nations were at war when Hiawatha, then an Onondaga, formed his plan of universal peace. The unscrupulous Atotarho thrice defeated the deliberations at Onondaga, and Hiawatha turned to the Mohawks for aid. He arrayed himself with white shells for wampum, and came to Dekanawidah, who approved his plan, and adopted him in his nation. They sought the Oneidas, who desired time to consider the matter, which they at last supported. Atotarho still opposed it, until the Cayugas gave their assent, when he advised inviting the Senecas. The council was held near Onondaga Lake and the League was formed, Atotarho being placed at its head at Hiawatha's suggestion.

In one incident of this first great council, which was told me at Onondaga, Hiawatha does not seem as humane as in this story. He said to the assembly, "If you bring an enemy into the Long House, you will throw his head to the western gate, and they will burn his hair in the fire." So the last but one of the Seneca sachems is called "They burned their hair." This better accords with the well-known ferocity of the Iroquois in war.

Like Mr. Hale, Mr. L. H. Morgan makes Toganawetah an Onondaga, adopted by the Mohawks, who chose Hiawatha as his speaker¹ on account of an impediment in his own speech. In confirmation of some such close relations between the two nations, it may be noted that there was a striking resemblance between some peculiar articles made by both Onondagas and Mohawks, about A. D. 1600 and a few years later, which has not been found elsewhere.

There are some stories of Hiawatha's travels which are not devoid of interest, and which may have real importance. Two of these relate to the use of wampum, before his day unknown to the Iroquois. In one he is on his way to the Mohawk towns, and comes to a small lake on which a flock of ducks descends. As they rise again they dry up the pond, and Hiawatha adorns himself with the white shells which are laid bare. Mr. Hale leaves out the unnecessary but picturesque incident of the ducks, shells being abundant on most lake shores. Bearing these he goes to Dekanawidah's town, and is received in the usual ceremonious Iroquois manner. He explains the value of wampum, and its use in councils begins.

The story told me differs somewhat from this, having no reference to shells, but retaining some incidents of the approach to the Mohawk town. Gifted with preternatural powers, Hiawatha went on his benevolent errand, building a fire in the woods not far from the

¹ *League of the Iroquois*, p. 101.

village. It was seen and reported, and spies went out for further intelligence of a possible enemy. They crept through the bushes until they saw an old man seated by the fire, and putting short eagle quills on a string. These were all of the wampum bird, which soars very high and is rarely seen, but which Hiawatha could call down when he wished. The old man did not look up, and they went back and told what they had seen. Their chief sent them to invite the stranger to a council, but he neither looked up nor answered, stringing the eagle quills as before. When they spoke the third time he raised his head, and held up a string, saying, "When your chief wants me to come to a council, he must send me a string like this." As the chief could not get those of the black eagle, he made a string of partridge quills, and sent them to Hiawatha, who then entered the town and told his mission.

As Hiawatha and his party proceeded westward from the Mohawks, he bestowed names liberally along the way. They came to some Oneidas, resting under a great tree, and he said, "These shall be called Ne-ah-te-en-tah-go-nah, or Big Tree." They came to others about a large boulder, and he named them Oneota-aug, or People of the Stone, but these were not names of clans, but two names of the Oneidas. They went through Oneida Lake, very much out of their way, but naming places as they journeyed on. When they came to the islands, "This is Se-u-kah," said Hiawatha, "where the waters divide and meet again." The lake retains this name among the Indians still.

He did not omit names for his own people. A party playing ball were named from this, and others on a hill he called Onondagas. Neither of these are clan names, though Morgan thought there was a Ball clan. The tribe of the Little Mud Turtle, among the Onondagas, sometimes call themselves the Ball people. The Eel clan attributes its origin to this journey. Going up the Seneca River, he found Indians spearing eels among the rushes at the Montezuma marshes. They came out to greet the travellers, bringing fish for their refreshment, and he said, "These are Teu-ha-kah, the people of the rushes, or Eels." According to Onondaga traditions their clans originated in several places, and they are subdivided more than is generally known.

Cayuga has a variety of interpretations, but this tale asserts that it was so called because there they drew their canoes out of the water. I appreciated this name after rowing up stream through the marshes, where there is no landing-place for many long miles.

These notes will suffice in illustrating the journey. Both this and David Cusick's narrative of the planting of each nation had origin in the common custom of enumerating them from east to west. As a

matter of fact the nations came from different directions after long separation.

How far back we are justified in placing any of these tales may also be questioned. Among the published accounts of the establishment of the League, Hiawatha had no place until very recently. He was not especially distinguished in the lists of original sachems early in the last century, and David Cusick had nothing to say about him early in this. Among the French, German, and English missionaries, we have but the one allusion of Pylæus, and this under a different name. Part of the journey attributed to him of course he never took in the way related, but his circuitous route would be a poetic embellishment naturally introduced to make a sketch of the Iroquois country complete. The "Great Peace" which he is said to have established was a term employed by the Iroquois in ratifying other treaties, though it had a more lasting use in their League. Their songs of peace were often heard at councils with the colonists.

Mrs. Erminnie A. Smith¹ thought that Atotarho and Hiawatha might be considered Iroquois demigods, types in some degree of evil and good, or that stories of a succession of Hiawathas had at last been attributed to the first of the name. The process is a natural one, but if he had no successors the suggestion will not stand. Stories, however, cling to any prominent and appropriate object, and some fell to Hiawatha's share.

Nor is it certain that Atotarho was of very evil repute among the Iroquois, who adorned themselves for war with hideous and unsavory dead animals. In the early account of the Mohawks by Megapolensis, there is a description of the way in which a warrior friend of his thus arrayed himself for battle. Atotarho's snakes, of course, may have been unpleasant in any quiet company, but when they were disposed of all went on smoothly. His furniture of bones and skulls was rather in the style of a barbaric people, perhaps the very height of fashion. David Cusick thought him a public benefactor, nor is any other view given of him as the head of the Five Nations. Great as was his antipathy to Hiawatha, much as he had injured him, according to the Canadian legend, that chief was willing to greatly increase his power, and make him chief ruler of the League. If he had been indeed evil and tyrannical, or subject to madness, this would have been poor statesmanship on his part. The probability is that much has gradually been allotted to him which was not his due, but that he was one whose prowess and general ability pointed him out as the fittest leader of the day. Certainly every story makes him the choice of the people.

It has been questioned whether such a character as that described

¹ *Second Annual Report of the Bureau of Ethnology*, pp. 53, 54.

by Mr. Hale, from the Canadian legend of Hiawatha, could have existed among a barbarous people. I have elsewhere shown¹ that there was less forethought in the Iroquois League than has been claimed: for it, that many things were long in a state of progression and change; but allowing for the fact that

“Distance lends enchantment to the view,”

it seems to me that the picture may have been fairly drawn, without being historically true. There are strange inconsistencies in Indian character, and that some of their leaders were statesmen is undeniable. The Iroquois were fierce and relentless beyond most others, and some of them were known abroad as “Eaters of men,” as they were indeed. Those who were driven out of Canada swore undying hatred to their enemies there, and mercilessly kept their oath. Their finger nails were kept long and sharp, the more effectively to “caress” their captives. They told the French that war between them and the Illinois would continue as long as one of either side remained on the earth. They tortured and ate women, and liked human flesh. They made a great merit of having returned a French captive without having pulled out one of his finger nails, and their other barbarities are too shocking to mention. So to speak, this was the Atotarho side of their character, dreadful to look upon.

The other, the Hiawatha side, also existed. When merciful, their tender mercies were by no means cruel. They appreciated goodness of heart and justice of action. The adopted prisoner was taken from the stake and welcomed to the home. Strangers were hospitably entertained, distress was relieved, and very touching was their sorrow for the dead. Warlike as they were, their eulogies of peace were uttered in lofty terms. The clouds broke away, the sun shone forth, and the thorns were removed from the forest paths. When it was agreed that the French should settle among them, they sang, “Beautiful country, wherein the French shall dwell! Good news! very good news! it is all good, my brother! . . . The great peace is made! Farewell to war! farewell to arms!”

On other occasions their rejoicings over peace were hardly less animated, though the peace they wished was one in which no one dared dispute their will. Making all allowances, however, Mr. Hale properly considers Hiawatha's work as representing one phase of Iroquois character. It was softened by distance, and enriched by ideas derived from missionaries, but had a substantial foundation. Whether he planned and did all that the simple tradition relates, may be questioned; that much of it might have been planned or done, few will deny.

¹ *Proc. of A. A. A. S.* 1885, pp. 381-392.

I recently obtained the interpretation of the names of some of the original sachems which have been lacking, and corrections of some others, but having arranged for a full and accurate list, as now held at Onondaga, these may be deferred.

In his account of a great condolence at Onondaga, in 1756, Sir William Johnson mentioned the singing of the condoling song, which contains the names, laws, and customs of their renowned ancestors;¹ and Conrad Weiser described them yet earlier. The ceremonies, however, varied much from those now used, and so did the number of the principal chiefs.² I do not think these were fixed at first, for it was a matter of little consequence. It is probable that most of those who attended the first council had lineal successors, while others were added or dropped as occasion required. The number of the original councillors was a matter of distance and convenience, rather than of policy. The Mohawks were well represented, having taken much interest, but they were equalled by the smaller and nearer Oneidas. The Onondagas, almost on the spot, sent most representatives. The numerous but distant Senecas sent fewest, as was natural. These delegates had successors, as a rule. As numbers and power increased, the sachems' also increased, until eighty formed the council when the whole house assembled in 1693. When decrease came, the number of sachems was also reduced, until it corresponded with the condoling song, below which it never fell. This seems the solution of an historical difficulty. The ancient names are still borne, and some may be much older than the League, as tribal names. They have no necessary connection with the first council, nor is it claimed that all then received them. Its act was to make them perpetual.

Viewed philosophically, all the legends of Hiawatha may have been useful to the Iroquois, as harmonizing with and strengthening the best features of their character in recent days. As a divine man, coming to earth expressly to relieve human distress, he presented a strong contrast to Agreskoue, in honor of whom they feasted on human flesh, when first known to the whites. Had such a tradition existed, however, when the French missionaries entered their land, it would have been produced to show that their teaching was nothing new. As a mere man, suffering injuries patiently, steadily keeping in view one great and beneficent purpose, not only forgiving but bringing to high honor the man who had injured him most, he also taught an important lesson, but this was learned from no Indian sage. This ideal came from those white men who spoke of a better life.

W. M. Beauchamp.

¹ *New York Colonial History*, vol. vii. p. 133.

² *Proc. A. A. A. S.* 1885, pp. 381-392.

THE YOUNG DOG'S DANCE.

TWENTY years ago the ceremony of the Medicine Lodge, or, as it is commonly but improperly called, the Sun Dance, was one of the most important of the religious observances among many of the principal Plains tribes, such as the Blackfeet, Sioux, Cheyennes, Arapahoes, and so on. Each year, at the time of this ceremony, warriors who desired to show their endurance or bravery, or to fulfil vows that they had made in time of danger, often had the skin of the breast or back cut and strings or sticks passed through these slits. Ropes tied to these strings or sticks ran up to posts in or outside of the Medicine Lodge and were fastened to them, and the men endeavored to break loose by tearing out the skin. Sometimes a buffalo skull would be tied to the string, and the dancer would drag this about until he either broke loose from it, or fainted from exhaustion, for those who went through this suffering neither ate, drank, nor slept for four days and four nights.

The ceremony of the Medicine Lodge was purely a religious festival, in the nature of an offering or sacrifice to the Deity. It was not, as is commonly supposed, an occasion for making warriors, although the counting of *coups*, which took place at this time, of course stimulated the younger men to emulate the brave deeds which the older warriors were telling of. Under the entirely erroneous impression that the Medicine Lodge had something to do with war, the Indian Bureau has issued orders forbidding the practice of this ceremony, and it has now passed out of existence.

It has not been known that this ceremony of the Medicine Lodge prevailed among the Pawnees, but there is some evidence that it was formerly practised by the Skidi band of that nation; and recently Pipe Chief, a member of that band, who must be about eighty years of age, told me the story of his initiation into the Young Dog's Society, and gave me the history of its origin, an account of some of its ceremonies, and of his first going to war after he joined the society.

It must be understood that the Rees spoken of in this story are a branch of the Pawnee family, who now live at Fort Berthold, far up on the Missouri River.

Atlus Tirdwat is the God of the Pawnees, and some of his characteristics I have already mentioned in another place.

I give Pipe Chief's narrative as nearly as possible in his own language. He said:—

A long time ago, when I was a boy, there lived in the tribe a man

named Medicine Chief. He was lame. When he was a young man he had gone to the Rees and had lived with them for a long time. While he was living with them, he learned from the Rees the story of the Dog Dance,— how it originated.

It is the custom with the Rees in catching eagles to dig a pit in the top of a hill, and to put brush over it, bait it, and then to strip naked and go into the pit and stay there without food, to catch the birds.

A certain Ree brave did this. While he was there at night, he would hear the sound of drums beating, but he could not tell where the noise came from. One night he came out of the pit and went about, listening to see where the noise came from. He found that it came from near a large, deep lake, and he followed the sound to the water's edge. He stayed there all next day, mourning and praying, until the sun went down. When night came on, the drumming began again, and after a little time many birds and animals came up out of the water. He could see dogs, otters, beavers, ducks, and other animals swimming in the waters. He stayed around the lake four days and four nights, mourning and praying. On the fourth night he fell asleep, for he was very tired and had had nothing to eat.

When he awoke he was in a big lodge full of people. Some were dancing, and people were sitting all around the room. Some were sitting on bear skins, some on buffalo skins, and some on dog skins. These were the animals he had seen in the water. They had turned into persons.

At the back of the lodge was a person who spoke to this young man and said: "Brother, we know how poor you feel, and we have heard your prayers, and we have counselled among ourselves, and have resolved to receive you as one of us. You see all these persons in this lodge. They represent different animals. You see me. I am the leader of all these animals, and I am a Dog. Far up in the skies *Atlus Tirdwat* has a dog, for he thinks a great deal of dogs. I like your heart, and that is why I have taken pity on you. You shall be like me. Wherever you are, my spirit shall be with you. I will help and protect you. Now I give you this dance that we have been dancing. Take it home to your people, and let them learn it and dance it. It will make them fortunate in war."

Then he turned to the other animals and said: "Brothers, you see this young man, how poor he is. Take pity on him and give him your power, for I have pitied him, and have given him the power that I have."

Then the Owl stood up and said: "You shall be like me; and at night you shall see as I do. Wherever you may go at night, I will

be with you." Then the Owl gave him some feathers from his back, to put on his head.

The Buffalo¹ Bull sat next. He said: "You shall be like me. In all your wanderings my spirit will be with you. Even when your enemy is before you, you shall not be afraid, but shall run right over him." The Bull gave him a shoulder belt of tanned buffalo hide.

The Porcupine said: "You shall be like me. I have power to make the enemy's heart like a woman's. You shall overcome them and kill them." The Porcupine gave him some of his quills to ornament the shoulder belt with.

The Eagle² said: "I shall be with you wherever you go. Everybody knows me. You shall kill your enemies as I do mine." He gave him eagle feathers to ornament himself, to tie on his head, and to put on the belt.

The Whooping Crane said: "You shall be like me. I will be with you wherever you go. I know how to scare my enemies. When you attack your enemy, whistle on this." He took one of the bones out of his wing, and gave it to the young man for a war whistle.

The Deer said: "I shall be with you wherever you go. I can run so fast that no one can catch me. You shall be able to run as fast as I do. Take this, and count the coup on your enemies with it." The Deer gave him a rattle, a string of little hoofs, a foot and a half long.

The Bear³ said: "You shall be like me. Everybody knows me, that I am hard to kill. When the bullets or the arrows of the enemy hit you, you can save yourself. You shall be able to endure even great hardships." The Bear gave him a strip of fur from the roach of his back to wear about his waist.

After these animals had taken pity on this young man, and had told him all these things, he fell asleep. When he awoke he was at the same place where he had lain down, close to the lake. He got up and went home to the camp. When he got there he called some of the young men together, and showed them what the animals had shown him. In these dances this young man did many wonderful things before the people. Any young man who wanted to join this society was taken in and shown this dance, and these things were put on him, just as the animals had put them on the Ree brave.

About this time Medicine Chief was in the Ree camp. He liked this dance, for it was a war dance, but this dance was called "Young Dogs." Medicine Chief was taken in, and received the secrets of this dance from the Ree. So when he went back to his

¹ Symbolized power or force.

² Symbolized success in war.

³ Symbolized invulnerability.

home among the Pawnees, he got up this dance among them. All this happened before I was born.

When I came to know any thing — got to have sense, to be a man — Medicine Chief was the leader of this dance. He was then very old. When I saw this dance, I found that those who belonged to it were great warriors. They were men who had but one heart; they were men who stood foremost by their victories over their enemies; they took plenty of horses and were rich.

I had a friend named Big Spotted Horse (*Ūt-a-wīk-uts*). He belonged to this society, and was trying to get the secrets of the dance from Medicine Chief. A man who wanted to get these secrets had to go through a severe trial, such as dancing and fasting. If he wanted to be a warrior he had to go through the same. While Spotted Horse was dancing and fasting, the Sioux came down to fight us, and we all went out to meet them. Spotted Horse was in the front of the battle, and was wounded in the arm. He had on him all these things which Medicine Chief had brought. Though he was wounded, he rode right over his enemy, and struck him.

After this, and after Big Spotted Horse had got the secrets, he became a great warrior, and every time he went on the warpath against his enemies he would bring in many horses and a scalp. At last he became one of the chiefs.

Now, as Spotted Horse was a great friend of mine, and as I had seen with my own eyes how many great things he had done and how successful he had been, I made up my mind to join this dance, for Spotted Horse had told me that all his good luck came from the secrets of this dance. He said that the Dog which was up above with *Tirdwat* was taking pity on him.

When I had made up my mind to join this dance I went to Medicine Chief, who was then very old, and told him that I was poor and wanted to be taken into the dance, for I cared nothing what became of me, for I was very poor in my mind and had always been unlucky.

On the day I was taken in, there were fourteen others who went in. Medicine Chief told us all to look to the sun as we danced, and at night to look to the moon. The first day, while we were dancing, there were some members of the society who were making shoulder belts; others were fixing owl feathers for the head, others eagle feathers for the sash, and four women were putting porcupine quills on the belts.

There was a great warrior named Pahukátawa, who had struck his enemies many times, and whose duty it was to pierce young braves for this suffering, and he pierced my breast and strung me up. While he was piercing me, Pahukátawa was all the time praying for

me that *Atius* would take pity on me as he had on him. There was one young man in the middle of the dance who had the skin of his breast cut and a rawhide passed through it and tied up to the poles set up out of doors. For he wanted *Atius Tirdwat* to take pity on him.

After two nights and two days of dancing without food or water we began to get pretty thin. All the people were there looking on. The drummers and singers were at the back of the lodge, and the warriors danced in a circle. As the singing and drumming went on, the warriors would get up all together and dance toward the centre of the ring, to meet each other, and as they danced they whistled. They came closer and closer, stooping and turning the head from side to side, like dogs looking. At the end of the song they would straighten up and give the war-whoop and then go back to their places. At certain times in the song, each young man would bend over and dance round and round in one place, whistling on his whistle in time to the song. The older warriors would be cheering on the younger, singing songs of praise and shouting the war-cry as if in battle, and at times they would stand up and tell the deeds that they had performed when young. The women, too, would be making their cry, or singing the songs that encourage the warriors to go into battle. For these dances they used to kill dogs to eat.

The people stood about us looking at us, but where we looked toward the moon no one stood. Now in this dance there were some young men who looked on the bull's head as they danced, for they wanted the Buffalo Bull to take pity on them when they went on the war-path, and some looked toward the sun and the moon, and as they looked toward the buffalo head, or the sun or the moon, they prayed in their hearts as they danced. One of the young men who was looking toward the buffalo head began to mourn, for he saw in his mind that the skull was all covered with blood, which was a bad sign for him. That was why he cried. Medicine Chief told him to stop dancing, and to sit down, and he did so.

I was with those who looked toward the sun and moon, and on the third night, when the full moon was high in the skies, I saw different kinds of hair lariats, such as the Pawnees used to make, hanging down from the moon, and there was one rope hanging down longer than the rest, and at the end of the rope I saw a horse. All this time I was dancing and was jumping up, trying to grasp this rope, and at last I seized the rope that had the horse on it, and held it as I danced.

Now the next day, when the sun was high, I told Spotted Horse to tell Medicine Chief what I had seen, and that I wanted the sun and *Tirdwat* to look on me that day and to take pity on me, so that

what I had seen would all come true. I wanted to prove to them that I was in earnest; and as I had been taught that the sacrifice of human blood was nearest to *Atlus Tirdwat*, I hoped that this blood of mine would be acceptable to him. After I had told Medicine Chief what I had seen, he blessed me and prayed for me. All this time the dance was going on, and the people would shout and the women cheer the young men on. They shouted as if it were in a battle.

Now on the fourth day, which was the last of the dance, I jerked loose from the sticks which were through my breast, and Pahuká-tawa took me round the ring four times and stood me in front of Medicine Chief. Then Medicine Chief took the buffalo shoulder belt, and while I held my right hand close to the side of my head he threw the belt over me. He had put the owl feathers on my head, and gave me one by one the other things, in the order in which they had been given by the animals to the Ree brave who first received them.

In the Young Dog's Dance, the braves were all naked, and were painted red over the whole body, except that on the face, beginning on the cheeks on either side and running over the forehead, there was a band of black to represent the rainbow, and on the right shoulder blade a half moon in black, and on the pit of the stomach a black ring about four inches in diameter which represented themselves, — their life. Around the joints, at the elbows, wrists, knees, and ankles, black rings were painted. On the top of the head were tied the owl feathers. Over the shoulder hung the belt ornamented with porcupine quills and painted red, and about the neck was the whistle, while each held in his hand the deer rattle.

Some time after the dance was over, Spotted Horse led us about through the villages, dancing, to prepare us to go on the war-path. Then we started off to war. Spotted Horse was the leader. We went way up on the head of the South Platte, close to the Rocky Mountains. There we found a trail leading into the mountains. We followed it. As the trail became fresher, Spotted Horse sent me and another man to go ahead and see where the camp was. We went on, and at length, as we went up over a hill, we saw right close to us a large herd of horses, and away beyond them were the camps.

When we came back and told the leader what we had seen, we held a council as to what we should do. It was decided not to make an attack on the camps, but to drive off all the horses.

At this place we prayed and made offerings to *Atlus Tirdwat* and to the sun and moon and stars. After night had come we went down toward the camps of the Cheyennes, and drove off the horses,

—about three hundred; there were many spotted horses and mules. We travelled all that night and the next day, travelling fast, and the second night and day, and then we went slower. On the seventh day we stopped and sat down in a circle, and Spotted Horse put down the sacred bundles and the pipe, and prayed to *Tirdwat*. He told the braves that *Tirdwat* had taken pity on them, and that now they were safe from their enemies, and that now he was going to divide up the horses.

It was the custom with all war parties that those who drove off the horses should give the leader all the best horses in the herds. When this had been done, the leader would call out the name of one man after another, according to rank, and tell each one to go to the herd and take the horse he liked best. He would repeat this until all were gone. But the young men, the servants, were not called so often as the older ones, for one of the older men would get up now and then when a man's name was called, and would say, "That young man has enough." When all the horses had been given out, some had two, some five, some ten, some twenty, and Spotted Horse had one hundred. There were nineteen men in the party. I got twenty-five head.

George Bird Grinnell.

THE MOUNTAINEERS OF MIDDLE TENNESSEE.

THE district of which some account is here offered lies in the southern part of Middle Tennessee, and belongs to the wide plateaus known familiarly as the Cumberland Ridge. The traveller who reaches the brow of this ridge, by one of the untravelled but beautiful mountain roads, is rewarded for his toilsome ascent over rolling stones and treacherous wash-outs by a glorious outlook over valley and mountain. He may chance to stand upon a spot commanding a view of parts of Alabama and Georgia as well as many miles of Tennessee's rich valley land. The plains below are covered mainly with natural growth, but are relieved here and there by groups of green grain fields or squares of ploughed land, varying in shades of red from the brilliant tone of a wet brick to dark reddish purple. The mountain chain upon which he stands stretches out to right and left as far as the eye can reach. Its chief characteristic is the level line of its top. This is as true of the near as of the distant portions, where one might expect to see the horizon line unbroken. The sides, however, are deeply serrated by broad, jutting spurs. The gulches between them show the action of water, and the cliffs bear the marks of erosion. These explain the flat sandy top of the mountain, sometimes five and sometimes fifteen miles broad. This table-land is covered with a dense forest of tall, slender trees. A dweller in one of these gulches, or "coves," as he would call them, being invited to give his opinion as to whether this tract of land had ever been at the bottom of the sea, answered that, "Ef it twar so, twar before his pappy's or his granpappy's time."

Looking along the sides of the mountain one may chance to see a slender column of smoke, marking either an illicit "still" for the manufacture of a modest amount of "wild-cat" whiskey, or the hearthstone of a "covite." The former terms carry with them no flavor of reproach to the ear of the mountaineer, but the latter is never applied in the hearing of the person so described, except as an intentional affront. The "covite" considers himself a mountaineer, but the dweller on the top of the mountain recognizes strongly the distinction, though he may not analyze the difference.

The coves were the first points settled, probably because they afforded shelter both from the weather, which is often severe, and from the pursuing attentions of former neighbors in the valley, whose ideas of equity were unduly warped by a too thorough appreciation of merely legal technicalities. The descendants of these first settlers now occupy the ground first cleared by them, and the courteous

mountaineer just mentioned, who so delicately veiled his probable conviction that his geological questioner was a "plum eejit," might have made his point still stronger by presenting the same evidence from his "granpappy's granpappy." But the interest of the average mountaineer in public or private history seldom carries him far enough to inquire beyond the generations with whom he has a speaking acquaintance. Little is known about the time of the first settlements. They are supposed to have been very early. There are no tombstones, and the only date I have ever seen about their dwellings was a rude sculpture of the figures 1749 on a stone in a fireplace. Reaching up and touching it I asked, "What is that, Sallie Arkansas?" (Sallie Arkansas is the first half of a name undertaken eighteen years ago, when the father of the six weeks old infant left for Arkansas, expecting to send for his family later.)

"Why, ther ciphers, ain't they? I heern some on um say thet they war pot thar when the chimley war abein' raised. But I *reckon* not. Ef they war, I reckon they'd have had to have had a 'nuff sight bigger chance of fire logs them times than thar's ever been 'round yere sence, before they'd a been that pestered for somethin' to wheattle that they'd a lit on rock. I reckon hits some Injun foolishness."

There are comparatively few traditions. Those existing usually rise above the plane of mere records of births, deaths, and marriages, migrations and their causes, town councils and church disagreements. They are apt to be concerned exclusively with family traits, and incidents illustrative of the courage, generosity, skill at the rifle or loom, acuteness in trade, or the opposites of these qualities. The pride of birth, as well as the repose, of the Vere de Veres, is the mountaineer's also. A young man or maiden of matrimonial aspirations would find it a serious drawback to belong to "white-livered kin," especially if the coveted partner occupied the normal position in being allied to "good fightin' stock."

In a little impromptu fight which I accidentally witnessed between five or six men belonging to families at feud with each other, the first war-cry uttered was, "Come on! I'm kin to the —s," naming a family who each year enlarged the roll of widows in the State. "Who's a keerin'?" was shouted back; "I'm kin to the —s," naming another family of equally enviable reputation. I might add, by the way, that as it was growing dark a lantern was held by the constable of the district in order that the men might fight with as much intelligence as zeal. The officer of the law had done his duty, at the first gleam of pistol and bowie-knife, by shouting: "I say thar, boys, pot up yer weepsons, pot up yer weepsons and fight it out with yer fisteses." After much dubiousness of all concerned as to the completeness of the surrender of "weepsons," individual preferences for "shootin'

fixin's" were waived in favor of "fisteses" and the majesty of the law.

The habitation of the mountaineer is invariably built of logs. There are but two models, the "single" and the "double" log cabin. A single house is usually constructed by a man at his marriage. The logs are about eighteen inches in diameter, and twenty or thirty feet long. The corners are neatly dovetailed, and the structure rests on an underpinning of stout posts, cross-sections of some thick log. The roof is covered with home-made shingles from two to three feet long. The chimney stands at one end and outside of the house. The lower portion is built of primitive but picturesque masonry. The upper third is of sticks plastered with mud. There is but one door, and if it possess hinges they are made of wood. The single window about two feet square, and often without glass, is placed in the end, near the chimney.

The choice of a site is governed by the location of a spring. The house is often placed so that at noon the sun will shine in the doorway according to a straight line, thus supplying the place of a clock, if one were necessary among such accurate guessers of the time of day. A large flat rock may be chosen for a site, and a part of it left unfloored for a hearthstone. The portion of it outdoors serves as a paved doorway, in which natural or artificial holes take the place of drinking basins for chickens. The interior of the house contains a few pieces of necessary furniture of domestic manufacture. There is no cooking-stove, and the utensils for use in the fireplace are few. The angle of the roof serves as a store-room, shelves being placed inside along the line of the eaves; very much like the upper berth of a sleeping car. Here one may find any possession of the family, from an ox-bow to a snuff-box, that is not in immediate use. The ample bed, and trundle-bed underneath, are covered with patchwork quilts, each pattern having its own name.

As means and family increase, a second house, precisely like the first, is built facing it, and from six to ten feet away. The two are connected by an open covered porch. This porch is often made large enough to accommodate the loom. It is the pleasantest part of the dwelling. There is always a breeze, and it is there that the pride of the family, the water bucket, stands on its own special bench, properly alienated from the family washbasin, and the flat gourd beside it filled with home-made soap. This bucket is of red cedar, bound with brightly polished brass hoops. A well-formed gourd, scraped to delicate thinness and scrupulously clean, serves as a drinking cup. Both gourd and cedar add a rural flavor to the water. But if one would drink as wisely as willingly from this enticing cup, he needs to have a previous acquaintance with it. Humiliation

is the lot of the hypercritical alien who places his lips at the presumably unused spot near the handle. This handle is the neck of the gourd, with an opening at each end, for the sake of cleanliness. Through this accurately but unconsciously aimed aqueduct, the incautious drinker receives outside of his throat the contents of the uplifted gourd.

A visitor riding up to one of these houses is announced by the fierce baying of the host's black-eared hounds. He does not attempt to dismount, but shouts out the usual greeting: "Hello there!" At this the hounds become frantic, spring upon and fall back from the broken rail fence. The rider remains on the discreet side of it, cutting apologetically at the dogs when they threaten to violate all precedent and invade the stranger's territory outside the fence. Presently a man emerges from the house. He wears no suspenders, inasmuch as there is always time for the inevitable process of hitching up the trowsers. He advances with solemn cordiality, that being the proper attitude toward either friend or stranger. Either receives the same first word: —

"Won't ye light an' come in?"

The stranger, if an acquaintance, will probably answer, —

"Waal, call off yer dogs. I ain't a feelin' no call to make dog meat outen myself this time in the mornin'."

The dogs have meanwhile been quieted by the threatening gestures and contemptuous railing of their master: "Get in the house till ye git more sense. Lie deown, Buck, or I'll knock ye deown. Jes' look at that eejit critter Nig with his har on eend, like he war a tellin' a painter (panther) howdy. 'Light and come in. Nary one of um ud tech ye, unless it mought be that black pup over yon away. He's powerful presumjus when the folks ain't around."

All this is said with great deliberation, and without animation. The visitor dismounts, and the horse is immediately taken by one of the silent, expectant children waiting at a distance, their eager excitement concealed by a gentle gravity. The mother comes to the door and nods unsmilingly. Father, mother, and children are all dressed in cloth made in the loom that stands on the porch or in the little "shed-room" at the back. The boys wear trowsers of jeans reaching from ankles to arms, and shirts of blue and white cotton check. The girls wear skirts to their ankles, gathered at the top into a round waist innocent of fitting. The hair of the younger girls is "bobbed," cut off at the neck in front and behind. The older girls wear theirs "roached" (combed back straight), and fastened in a loose knot at the back of the head with a "tucking comb" — a back comb without a top. The mother and the older daughters dress alike. The children vanish for a moment, but by the time the visitor

reaches the single block step of the "gallery" they reappear at the other side of it, having made a circuit of the house in order to compass their desire to lose no word or gesture of the visitor, and to avoid passing before him, or following him like the now obsequious hounds, — a comparison they have heard. As they stand on the ground at the gallery's edge, quiet, alert, unconscious and therefore unembarrassed, waiting gravely to be noticed, they might serve as a model of good breeding to many a drawing-room favorite. The mountaineer's children are preëminently well-bred.

The lady of the house is usually addressed first by the guest. He makes some pleasant remark about the appearance of the family, or perhaps a delicate allusion to the past charms of the matron. "Why, Mizz —, how you hev broke sence I wuz yer las'." The possible sting of this remark is all counteracted by its being said in that indescribably tender, drawling intonation the mountaineer uses when he means to be gentle.

"Thet purty little trick over yon away favors her ma as she useter look." This is taken as the signal for a general introduction.

"This ees Ma-amie, thet un's Lu-u-lar, thet un's We-e-lie," and so on, until the pet of the family is reached, and "thet's the mean un." The "mean un's" downcast eyes twinkle at this sally, the little brown hands are pressed closely together, and the pigeon-toed little feet shift consciously on the hard-beaten ground around the doorway. The children preserve their earnest silence until directly addressed by the visitor, when they answer without further urging.

Any business to be transacted is preceded by a decorous silence. Nothing so offends the good taste of the mountaineer as vulgar haste. The initial courtesies of the occasion being over, the two men stroll off toward the fence, draw out their knives, mount the fence, whittle and talk. If, after the colloquy is over, the guest refuses all invitations to the next meal, or to stay all night, the horse is brought around, "baited" and resaddled, and the visitor mounts and rides off, not forgetting to invite the whole family to "drap in ef there a passin' his way."

The social side of the mountaineer is very charming. He is perfectly at ease without being self-important. He makes few blunders, and ignores those that other people make; indeed, he is always considerate of other people's feelings. His conversation is characterized by a gentle humor, tinged with sarcasm, and whatever he says gains a charm from his peculiar drawl and intonation. Whole phrases may be elided, but every syllable of every word used is dwelt on with solemn deliberation. He seldom argues and never contradicts, for to contradict is equivalent to "ginin a man the lie;" an intolerable affront, which can only be wiped out by knuckles or rifle.

An angry mountaineer is not a pleasant spectacle. He retains his outward composure, giving no sign by gesture or raised voice of the passion within. His drawl is slower than ever, his downcast eyes narrow to gleaming slits, his lips wear a sarcastic smile, and his hand is steady. I saw a man in this mood sit all day on a wood-pile holding the lock of his gun under his coat to protect it from the rain until the proper moment for its use arrived. Knowing him well, I asked him what he was doing.

"I'm a-fixin' to drap that little tow-headed fiste when he comes along yere with Sallie's young un." Sallie is a stepdaughter, who has made an unfortunate marriage.

"But suppose you hit the child?"

"I ain't aimin' to hit the child."

"But you might do it by mistake."

"Hit's his pappy I'm arter."

The father, being warned, came by another way. When the watcher found he had been out-manœuvred, he showed no sign either of exasperation or disappointment. He came to our house to get something for his sick wife, and I said, "Well, I'm glad you did n't get a chance to shoot." He looked in another direction and drawled slowly, "He's rotten enough to spile, but I reckon he'll keep."

The affair is not yet terminated, owing to complications of little interest to outsiders.

It would be very unfair to this man to tell one of the many such incidents in which he plays a principal part, without stating also that he is a model husband and father, a gentle, loyal friend, an industrious workman, and thoroughly honest. The five or six men who had fallen victims to "Old Lize," as he calls his gun, were men who were a continual menace to the community, and whose illegal execution all who knew the facts felt to be based upon a primitive sense of justice. These occurrences are not of recent date, only the latest one being within my own recollection. A few days previous to this affair, the mountaineer in question said of the offender:—

"Hit do seem a peety thet thet low down shote kaint stay whar he belong at. I hate powerful to be disobleegin', but ef he comes devilmentin' areound me again hit seems like I've jes' natchully got him to kill."

The religion of the mountaineer is of the strictly orthodox type, and the verbal expression of it at least permeates their daily life. It is the most important adjunct of a sale of chickens or "gyardin truck." Last summer, as a final convincing proof to a dubious buyer on the back steps, I overheard the stalwart pedlar say:—

"Why look yere, Mizz —, I would n't say them chickens war anything they warn't for nothin' on the top side o' sand. Don't I

know that as I'm standin' yere the good Lord above is a lookin' plum into my heart and a jedgin' all my actes and doos?"

Within the limits of a single paper it is impossible to give more than a glimpse here and there of a people so unique as these mountaineers of Middle Tennessee. Charles Egbert Craddock is their faithful portrait-painter. I have chosen only one small portion of the territory for the subject-matter of this slight sketch, and I have not attempted to be thorough in any one direction. The types I have chosen are such as exist entirely removed from contact with higher civilization.

The opening of mines on the mountain top, the establishment of schools for the sons and daughters of wealthy parents in the far South, and the building of summer hotels, are furnishing the student of mountaineer character with interesting data for speculation concerning the evolution of this interesting people. The outlook is hopeful. They are keen observers, and they learn readily and silently. Ten or twelve years ago, a boy stopping in front of our wooden cottage, of ordinary railroad construction, was so fixed with amazement at what he described, upon his return home, as "a plum palace with glass winders in it," that we mistook him for an idiot. He married a mountain girl soon afterward, and he lives now in a pretty two-story white frame house, with carpeted floors and beribboned curtains.

There is but small ground for the sentimental fear that the mountaineer will become vulgarized by contact with the outer world. The dignity of the mountaineer is unassailable. He may be culpable, tiresome, exasperating, pathetic, but he is never ridiculous.

As a rule the mountaineers easily learn the habit of industry. They are not unreasonably tenacious of their customs, and the most serious complaint society has against them, their lawlessness, disappears before the completer enforcement of civil law obtainable in a more populous community.

Adelene Moffat.

SOME PENNSYLVANIA GERMAN LORE.

LIKE all other readers of the Journal, I have been delighted with Dr. Hoffman's articles upon the Pennsylvania Germans. During two years of constant meeting with these people in Northampton County, and one year of acquaintance with many of them in Clinton and Centre counties, I made the collection of notes which I here present. In a few cases I repeat lore quoted by Dr. Hoffman. This has seemed best, as the counties where I have gathered are seldom referred to by him, and a restatement of the item shows the belief universal in the whole area. I would emphasize this fact, — all my material has been gathered within ten years. It is all living belief and actual custom. The bulk of these notes are from Northampton County. Such as come from Clinton County are marked (Cl.).

To begin with "signs." To stumble downstairs shows that the person is to be married; but to fall upstairs shows that the wedding will not take place for a year. To stub the left foot shows you to be unwelcome; to stub the right, the opposite. Dropped articles of course show unexpected company: a fork shows a woman; a knife, a man; dish-cloth, a slouch. To drop soap is a sign of death. To spill salt means a quarrel, but to burn the spilt salt saves the quarrel. Sneeze before you eat, company before you sleep. For two to wipe at the same towel and not twist it is the sign of a "fuss." A spider on you means a present; and to brush it off is to lose the present. The last one whose name is called by a dying person is the next to die.

To dream of falling means a disappointment in love; of a dead man, rain; of pulling teeth or a funeral, death; of snakes, enemies; of eggs, riches; of eggs and not to break them, a quarrel; of getting married, death; of high and muddy water, a funeral; of "fruit out of season, trouble without reason."

Warnings and tokens are widely believed. One lady had several tokens of coming death and disaster. One was just before the death of Louis B. She was in bed, and heard a gentle rap three times repeated. She had before heard such, — one when Mary D.'s mother was about to die. At that time she heard a thump and then a crash at the door, which was also heard by her daughter, but not by her husband, all three being in the same room. It may here be mentioned for the benefit of those who love to nurse a bit of superstition deep down in their own hearts, that this was told me one morning just after the lady had had a "token," and that before noon her brother-in-law's death took place. A family in Clinton

County has an old clock that has not run for years, but it gives "tokens." Three times it has given warning the night preceding death in the house.

Slateford is a stagnant old village, but an informant there, a very mine of folk-lore, told me that lights always hover about hidden treasure, and that several Slateford people had become *independently rich* through the assistance of such lights.

Of course the condition of the moon is of great importance in domestic and farm plans. When the moon is increasing, things grow well; hence hair should then be cut, in order to insure a thick and luxuriant growth. If the hair is cut on the first Friday of the new moon, one will never be baldheaded. Corns should be cut with a decreasing moon. "Bread rising" should be made at new moon (Cl.). When the moon is on its back, plant corn, beans, and vegetables that grow upward. When it points downward plant radishes, turnips, potatoes, etc., set posts, and spread manure. Just on this point, a friend who was a senior in college took exception to my unbelief. He wanted to know *why*, then, a board buried when the moon was on its back would not remain buried, while one buried when it points downward stays where put. He assured me that it was a fact, as he had tried the experiments. Shut up pigs for fattening at new moon (Cl.). Pick apples at full of moon to prevent their rotting (Cl.). Of course you should turn the money in your pocket when you see the new moon over your right shoulder.

Lucky days are respected. Don't begin work or move on Saturday. Boy born January 1st will not die a natural death. Put ashes into chicken pen to kill lice on *Ash Wednesday* (Cl.). Never cut toenails on Friday. Cut finger nails Friday and you will have no toothache. Cut them on Sunday, you'll be ashamed before Monday. To cut an infant's finger nails makes him a thief.

To cure warts there are many remedies. Sell a wart for a penny. Open a wart and put walnut juice on. Take an onion, cut it in two, and rub each half on the wart; put them together and place them under a dripping eaves; as it decays the wart disappears. Tie a soaked grain of corn on the wart, then throw it away; as it decays the wart disappears. For curing consumption catch a black cat without a single white hair; a teaspoonful of blood from its tail will surely cure.

Cases of vicarious action or of power gained over a person by possession of something connected with him are not uncommon. Thus to kill the first snake you meet after a quarrel is to kill your enemy. To kill a toad entails bad luck, your cow will give bloody milk. To steal a dog cut off a tuft of his hair and put it in your shoe, the beast will follow you. If you get a piece of a girl's hair

without her knowledge and sew it in your coat, she will be crazy after you. In Forks Township, people take three beans and name them after three cross old women of the neighborhood, and put them into cider to make vinegar.

The belief in witches is very widespread and common. Everywhere one sees horseshoes over doors and on fences. Indeed I had the honor of acquaintance with one witch of great repute and knew two or three others by sight. My friend lived with her husband and a little grandson on the crest of Chestnut Hill, then a lovely spot. They were all kind to me, and I used often to visit them. The old man was a vine-dresser, and made wine from the fruit of his vineyard. He knew many a handy art. He was my first friend who dabbled in the divining-rod business, and he inducted me into much of the science and art of the subject. He preferred a peach twig, cut by the light of a Tuesday's new moon. "One who does not believe in her" (the divining rod) "cannot believe in God, for I call on him to make her successful, when I cuts her, and so she *must* be true," said he. His wife was a terror to the children of the neighboring town, and many were the tales I heard of her and her enchantments. Thus I learned that four men engaged her, for a round sum, "to dream a gold mine" for them. This she did. The spot was pointed out. The conditions were simple,—for three nights the men were to dig in silence. The first night of the mining, she wandered mumbling and muttering around the pit; the second night she moaned and screamed; the third she raged and yelled, calling the diggers all sorts of names until, rendered desperate, one of them ordered her to be still. "Oh, fools, your gold is gone." I am told that one of the men now says that he does not think there was ever any gold there. The old woman was not only a witch and a dreamer of dreams, but also a powwow, or witch doctor. She had a great reputation, though I never knew any of her cases. I regret that I did not learn to powwow from her; she would have taught me, and I am told that the power is best transferred crosswise from sex to sex.

A most interesting case of witchcraft which I investigated was that of Mrs. K. A neighbor of hers called my attention to the matter. We called together. Both Mrs. K. and her husband were ready to tell us of the trouble and its cure. It seems the patient, on her way home, overtook the witch by the canal side. The old woman begged a match to light her pipe. This was given, thereby giving the woman a power over Mrs. K. ! Together they then walked up the hill to the house, where the witch, though not welcome, sat down on the porch to rest. The witch next asked for a drink of water, but refused to take it from the cup offered, but must have it from Mrs. K.'s bowl. After then giving Mrs. K. a cake, the witch left.

When her husband returned he found Mrs. K. sick abed, violent and abusive. Nothing could be done with her. She neglected and abused the whole household and continually grew worse. Finally the great witch doctor down the river was consulted. He gave them a charm medicine. A sheet of legal-cap paper, written full of Latin, German, and English, with pictures of the cross and the name of the divine being, was carefully folded and wrapped in a skin packet of peculiar construction. This was to be hung around the neck so as to lie upon the chest. If not immediately successful it was to be hung lower down. The remedy was a success and the woman rapidly recovered. Both man and wife told a simple straightforward story and showed me the witch doctor's charm. The neighbors all corroborate the facts regarding the disease and cure. This man went on—apparently in all honesty—to tell other bits of witchcraft in his experience. In the town "back of the mountain," where his boyhood was passed, there was a terrible witch woman, who before a street full of people, returning from church on a Sunday, turned herself into a cookstove! Again at Bethlehem, where he was a stableman for some time, his master's sister was a "witch woman." Though the doors were locked and guarded at night she would ride the horses, which would be found in the morning worn and jaded. This woman on one occasion ordered him to wring a dry towel that hung upon the barn, and, to his horror, a cupful of milk was wrung out.

A man in Clinton County, who was a senior in a State Normal School, told me the following trio of witch stories, which he firmly believed. They are samples of what are *commonly* believed. (a.) A cow became bewitched and switched her tail to knock flies from her fly-blown head. The lady owner killed her and burned her "inwards." The next day a doctor was called by a sick woman, and found that *her* inwards were burnt out. *She* was the witch. (b.) Up the river a ways a cat bothered a man, by coming to a tree-top near his window. He knew that he could kill her with only a gold or silver bullet. So he made two from buttons. The first one probably did not kill her, but the second did. In the morning the cat was found dead under the tree. The same day a man was found, shot dead with a silver bullet. (c.) Often children cry out as if in pain; groans or curious sounds, as clanking chains, etc., are heard. The witch escapes through the window, but in the morning the child is found bruised on the chest and sore, with nipples bleeding from sucking. In Schuylkill County, in barns, in the morning, *something* is seen like an animal running away. Then the cows are found dry, and the horses, wearied, hot, and dusty. Draw a picture of a toad, nail a horseshoe to the barn, and place the picture within it, saying,

"Father, Son, and Holy Ghost" and a formula; either the bewitchment is ended, the witch revealed, or both.

The following news scrap is from the "Lock Haven Journal" of October 5, 1883:—

A few days ago the infant daughter of Mrs. Sarah Kockert died of some ailment, probably marasmus, as the body of the child wasted away or "shriveled up," as its parents say when they claim it was bewitched. A so-called witch doctor was called in during its illness, and he recommended various strange and peculiar methods of treatment to discover who the witch was, in order to remove the cause of the illness. Finally the name of Mrs. Snyder was given as the witch. That lady instituted legal proceedings against Mrs. Kockert, the mother of the deceased infant, for calling her the witch.

The case was heard before Justice Lung, of the eleventh ward, to-day. All the parties are respectable, well-to-do people. Mrs. Snyder swore that she had been accused of bewitching the child and causing its death. Several women testified that Mrs. Kockert's child was sick, and it was charged that Mrs. Snyder had bewitched it. Mrs. Huntzinger testified that the infant died, and that Mrs. Kockert accused Mrs. Snyder of causing its death.

Mrs. Kockert, the defendant, testified that her child was sick, and she sent for a witch doctor, who told her that the child had been taken away by some one. She told the doctor that Mrs. Snyder had asked, "What is the witch doctor doing here?" and he replied, "When you tread on a dog's tail he howls."

Mrs. Kockert continued: "The doctor gave me bits of paper, and said I should put them in molasses and feed them to the child. He also gave me a strip of paper to place around the child's breast to drive the witch away, telling me I must be careful to tie a knot in the paper. I fed some of the molasses with the papers in it to the child, but it could not eat it all. Next the doctor told me, as the child was restless, to take a briar stick and whip the cradle in which the child lay until I was so tired that I could not strike any more. Before striking the cradle I was to take a leaf off the briar whip and dry it on the stove." Much more testimony was given of other curious methods adopted to drive off the witch and cure the child. The justice, after hearing it, decided to send the case into a higher court. — *Reading (Pa.) Cor. N. Y. Herald.*

We shall close with a reference to powwow doctors. They have great powers. For example they can stop blood flow, either present or at a distance, by repeating a mystic formula, which is accompanied

by a shudder or a cold chill in the patient (CL). The most successful powwow doctor, I ever met was the one "down the river" who cured Mrs. K. I am told that he is most powerful on Friday of a new moon, and that, on one such evening of the summer I called upon him, he had three hundred patients. Some go there the Thursday before and wait till Saturday, when necessary to consult him. He has "healing touch." He is an old man, looks in bad health, as if he vicariously cured all sorts of disease. He makes passes over the ailing member, and repeats mystic formulas in which the patient's name is linked with petitions to the triune God. He can make no definite charge for services; if he did they would not be efficacious. So each patient pays what he pleases, and that they are not remiss is shown by the fact that the "doctor" lives in the finest house in his neighborhood.

Frederick Starr.

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NOTES ON THE MYTHOLOGY AND RELIGION OF
THE NEZ PERCÉS.

THE following accounts of the theft of fire, and of the method of obtaining the sacred or secret name among the Nez Percés, were given me at the Ponca Agency, I. T., in the winter of 1880-1881, by James Reubens, a member of the tribe and a very intelligent man, who was acting temporarily as interpreter for Chief Joseph's band of Nez Percés at that agency. I am aware that their subject-matter is not new, but the spirit of the stories seems to be pure Indian. They made an impression upon me at the time, because the Nez Percés seemed such a fine body of people in every way, while their misfortunes were then recent, and because of the character and history of the man who told them. He was not a member of Chief Joseph's band, but belonged to another faction of the tribe, and had distinguished himself for bravery as General Howard's scout in the Nez Percé "war." After the removal of Chief Joseph's band to the Indian Territory, he followed it, leaving his home, and, as I was informed, considerable property in cattle and horses in Idaho, in order to devote himself to the advancement of his banished compatriots. When I met him he was acting in the triple capacity of preacher, teacher, and interpreter to his people. I had to overcome considerable reluctance on his part to talk of these matters of folk-lore and religion, as I was a stranger, and he evidently suspected that my motive was only the idle curiosity of a white man. Both accounts were taken down at the time.

1. *How Beaver stole Fire from the Pines.*

Once, before there were any people in the world, the different animals and trees lived and moved about and talked together just like human beings. At this time the pine-trees had the secret of fire, and guarded it jealously from the rest of the world, so that, no matter how cold it was, nobody could get any fire to warm himself by, unless he was a pine. At length an unusually cold season came, and all the animals were in danger of freezing to death because they could get no fire; but all plans to find out their secret from the pines were in vain, until Beaver hit upon one which proved successful.

At a certain place on Grande Ronde River, in Idaho, the pines were about to hold a great council. They had built a large fire at which to warm themselves, after coming out of the icy water from bathing, and had posted sentinels round about to keep off all the animals and other intruders, who might steal their fire secret. But Beaver had hidden under the bank near the fire before the senti-

nels had been posted, and so escaped their notice. After a while, a live coal rolled down the bank close by Beaver, which he seized and hid in his breast, and then ran away as fast as he could. The pines immediately raised the hue and cry, and started after him. Whenever he was hard pressed, Beaver darted from side to side, and dodged his pursuers, and when he had a good start he kept a straight course. Hence the Grande Ronde River is very tortuous in some parts of its course and then straight for some distance, because it preserves the direction Beaver took in his flight.

After running a long time, the pines grew tired and decided to abandon the chase. So most of them halted in a body on the river banks, where they remain in great numbers to this day, and form a growth so dense that hunters can hardly get through it. A few, however, kept on after Beaver, but they finally gave out one after another, and they also remain scattered at intervals along the banks of the river in the places where they stopped.

There was one cedar running with the foremost pines, and although he despaired of capturing Beaver, he said to the few pines still in the chase, "Although we cannot catch Beaver, I will keep on to the top of the hill yonder, and see how far he is ahead." So he ran to the top of the hill, and saw Beaver far ahead, just diving into Big Snake River where the Grande Ronde enters it, so that further pursuit was out of the question. He saw Beaver dart across Big Snake River and give fire to some willows on the opposite bank, and recross farther on and give fire to the birches, and so on to certain other kinds of wood. Since then, all who have wanted fire have got it from these particular woods, because they have fire in them and give it up more readily than other kinds when rubbed together in the ancient way.

Cedar still stands all alone on the very top of the hill where he stopped in the chase after Beaver, near the junction of the Grande Ronde and Big Snake rivers. He is very old; so old that his top is dead, but he still stands as a proof of the truth of the story. That the chase was a very long one is shown by there being no cedars within a hundred miles upstream from where he stands. The old people point him out to the children as they pass by, and say, "See, there is old Cedar standing in the very spot where he stopped chasing Beaver."

Reubens gave an instance of so useful a practical application of this little fable that it seems to show intention to that effect on the part of the first tellers. He said that in his boyhood, he and some companions were once on a fishing expedition, and had wandered too far from home to return at night. They had caught some salmon, but could not cook them because they had no matches with which to

start a fire, and were therefore in danger of passing a hungry night. Fortunately, this story occurred to one of the party, and among them they recalled the different kinds of wood to which Beaver had given fire in his flight and which they understood to be, on that account, preferable as kindling woods. Accordingly, they took pieces of two of the kinds mentioned (the top of a small tree of one kind and a piece of root of the other), made a small cavity in one of them, and rapidly turned the pointed end of the other therein until they were able to kindle a fire by friction after the manner of the "old timers."

2. The Sacred or Vigil Name among the Nez Percés.

The Nez Percés obtain their names in several ways aside from nicknames. A child is named by his parents from a stock of family names held in reserve for that purpose. It may be his father's name which he obtains by inheritance, or that of some deceased relative. An adult, also, may take a new name by publicly announcing his desire to do so in council, and by presenting to the tribe a horse, a blanket, or some other valuable thing, to be sold at auction, or by making a present to the chief, and then proclaiming his new name. But the sacred or vigil name, as it may be called, is of a different order and is obtained in a different way. James Reubens, who gave me the following account, said: "The way we get our names is a beautiful thing when told in my language, but I cannot tell it well in English." From his remark and description, it seems that this process of obtaining a name is associated with a religious emotion which may be regarded as a rudimentary form of mysticism. But it must be remembered that he had adopted Christianity, could read and write English, and was familiar with the Bible and the religious teachings of white preachers. I saw him preaching to a most attentive congregation of his people, translating some portion of a chapter of the New Testament to them, and evidently under strong emotion. He was followed by one or two other speakers, who "exhorted" with tears running down their cheeks, exactly as white men do when under strong religious excitement in one of their "revivals." It may be that some of this foreign religious fervor has been unconsciously transfused into the primitive sentiment.

When a child is ten or twelve years old, his parents send him out alone into the mountains to fast and watch for something to appear to him in a dream and give him a name. His success is regarded as an omen, and affects his future character to some extent. If he has a vision, and in the vision a name is given him, he will excel in bravery, wisdom, or skill in hunting, and the like. If not, he will probably remain a mere nobody. Not to every child [boy or girl] is it given to receive this afflatus. Only those serious-minded ones,

who keep their thoughts steadfastly on the object of their mission, will succeed. The boy who is frivolous, who allows his attention to be distracted by common objects on his way to the place of vigil, or who while there succumbs to homesickness, or gives himself up to thoughts about hunting in the woods he has passed, or fishing in the streams he has crossed, will probably fail in his undertaking. Reubens said that his own vigil was a failure because he was homesick, and could not help thinking of his mother.

On reaching the mountain top, the watcher makes a pile of stones three or four feet high as a monument, and sits down by it to await the revelation. After some time — it may be three or four days — he "falls asleep," and then, if fortunate, is visited by the image of the thing which is to bestow upon him his name and the wisdom and power belonging to it. The name of Reubens' father, a former chief, was "Eagle who knows all Languages." In his dream, a great eagle, holding in his talons some animal he had killed, came to him and said, "You see I have killed this animal. I am all-powerful among birds, and other animals fear me and know my name. Like me, you shall be powerful, and subdue your enemies as I have this animal, and like me you shall have wisdom and renown. My name is Eagle who knows all Languages, and that name shall be yours." This name was also Reubens', which he obtained in the usual way by inheritance, since he was unsuccessful in his vigil.

Upon his return, the child is never questioned by his parents about the success or failure of his pilgrimage, probably because the subject is regarded as sacred. But years after, when the boy has become a man, and has done something to distinguish himself, he discloses his name in council, and may refer to the particular monument he erected on the mountain.

In this way can be explained such names as "Hoofs around the Neck," or "Eyes around the Neck," where a wolf or a bird of prey has appeared to the watcher with those trophies of the hunt, and has given him a name conveying the idea of power or prowess as exhibited in that way.

There are many of the little monuments referred to on the mountains in Idaho.

R. L. Packard.

THE SOCIAL ORGANIZATION OF THE SIOUAN TRIBES.

THE PONKA TRIBE.

THE Ponka tribal circle was divided equally between the Tci'ju and Wajaje half-tribes. To the former half-tribe belong two phratries of two gentes each, *i. e.* Nos. 1 to 4, and to the latter two similar phratries, including gentes 5 to 8.

Tci'ju half-tribe. — Thunder, or Fire phratry :

Gens 1. Hisada, Thunder people. Subgentes not gained.

Gens 2. Wasabě hit'ajl, Touch not the Skin of a Black bear.

Tci'ju half-tribe. — Wind-makers, or War phratry :

Gens. 3. Çixida, Wildcat. In two subgentes: 1. Sінде agžž, Wears Tails or Locks of Hair; Naqže it'ajl, Touches no Charcoal, and Waseju it'ajl, Touches no Verdigris. 2. Wami it'ajl, Touches no Blood.

Gens 4. Nikada-ɔna, "Bald Human Head," Elk people. In at least three subgentes: 1. Је-сінде it'ajl, Touches no Buffalo Tails. 2. Је-žezž žatajl, Eats no Buffalo Tongues. 3. Јаqti kl A^apa^a žatajl, Eats no Deer and Elk.

Wajaje half-tribe. — Earth phratry :

Gens 5. Maɣa^a, Medicine, a buffalo gens, also called Је-сінде it'ajl, Touch no Buffalo Tails. In two subgentes: 1. Paŋkaqti, Real Ponkas, Keepers of a Sacred Pipe. 2. Paŋka qude, Gray Ponkas.

Gens 6. Wacabe, Dark Buffalo. In two subgentes: 1. Је-сінде, Buffalo Tail, Је-žezž žatajl, Eat no Buffalo Tongues, and Је-jiŋga-qtcі žatajl, Eat no very young Buffalo Calves. 2. Је-ɖa it'ajl, Touch no Buffalo Heads.

Wajaje half-tribe. — Water phratry (?) :

Gens 7. Wajaje, Osage. In two subgentes at present: 1. Wajaje sebe, Dark Osage, Keepers of a Sacred Pipe, or Waseju it'ajl, Does not Touch Verdigris, or Naqže it'ajl, Does not Touch Charcoal. 2. Wajaje qude, Gray Osage, or Wēs'ā wet'ajl, Do not Touch Snakes. 3. Necta, an Owl subgens, is now extinct.

Gens 8. Nuqe, Reddish-yellow Buffalo (miscalled Nuxe, Ice). Sub-

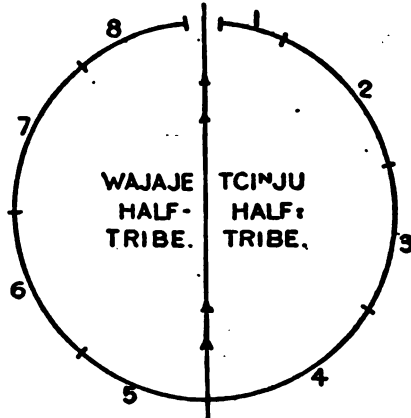


FIG. 7. Ponka camping circle.

gentes uncertain; but there are four taboo names: *Le-da it'aji*, Does not Touch a Buffalo Head; *Le-jiŋga it'aji*, Does not Touch a Buffalo Calf; *Lezi'hazi it'aji*, Does not Touch the Yellow Hide of a Buffalo Calf; and *Le-gezē zataji*, Does not Eat Buffalo Tongues.

THE UXAQPA, KWAPA, OR QUAPAW TRIBE.

When the Kwapa were discovered by the French, they dwelt in five villages, described by the French writers as Imaha (Imaham, or Imahao), Capaha, Toriman, Tonginga (Dotinga, Topinga), and Southois (Atotchasi, Ossouteouez). Four of these village names still survive, being known to the Kwapa as, 1. *Uxa'qpaqti*, *Real Kwapa*; 2. *Ti'-u-a'dgi-ma*; 3. *Ta'-wa' ji'-xa*, *Small Village*; and 4. *U-zu'-ti-u'-we*.

The following names of Kwapa gentes were obtained chiefly from Alphonsus Valliere, a full Kwapa, who assisted the author when in Washington, from December, 1890, to March, 1891:—

Na'pa'ta, a Deer gens. *O'phū' e'nikaci'xa*, the Elk gens. *Qidz e'nika-ci'xa*, the Eagle gens. *Wajif'xa e'nikaci'xa*, the Small Bird gens. *Haf'xa e'nikaci'xa*, the Haf'xa, or Ancestral gens. *Wasa' e'nikaci'xa*, the Black bear gens. *Ma'tu' e'nikaci'xa*, the Grizzly bear gens. *Te e'nikaci'xa*, the (ordinary) Buffalo gens. *Tuqe'-nikaci'xa*, the Reddish-yellow Buffalo gens (answering to *Nuqe* of the Ponka, *Yuqe* of the Kansa, and *Ūqe* of the Osage). *Jawe'-nikaci'xa*, the Beaver gens.

Hu i'nikaci'xa, the Fish gens. *Mika'q'e ni'kaci'xa*, the Star gens. *Pe'ta' e'nikaci'xa*, the Crane gens. *Cafix'e'-nikaci'xa*, the Dog gens. *Wakan'ǰǎ e'nikaci'ka*, the Thunder Being gens. *Ta'dga' e'nikaci'xa*, or *Ta'dga' taf'xa e'nikaci'xa*, the Panther, or Mountain Lion, gens. *Ke-ni'kaci'xa*, the Turtle gens. *We's'ǎ e'nikaci'xa*, the Snake gens. *Mi' e'nikaci'xa*, the Sun gens.

Valliere was unable to say on which side of the tribal circle each gens camped; but he gave the personal names of some members of most of the gentes.

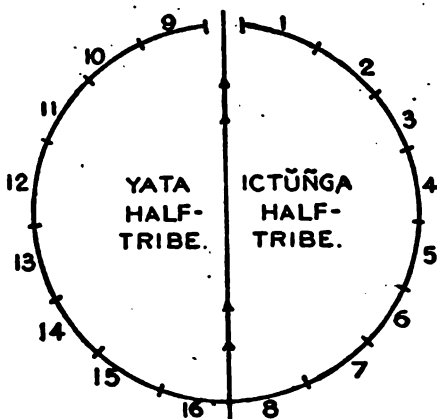


FIG. 2. Kansa camping circle.

THE KA²ZE, OR KANSA TRIBE.

PHRA-TRY.	GENS.	SUBGENS.
I.	1. Ma'yinka Earth, or Ma'yinka gaxe, Earth Lodge Makers.	a. Ma'yinka taŋga, Large Earth. b. Ma'yinka jiŋga, Small Earth.
II.	2. Ta, Deer, or Wajaje, Osage.	a. Taqtci, Real Deer. b. Ta yatcaŋ, Eats no Deer, Ta ts'eye, Kills Deer, or Wadjüta ts'eye, Kills Quadrupeds.
IV.	3. Paŋka, Ponka.	a. Paŋk-unikaci'ga, Ponka people. b. Qündj-ala', Wear Red Cedar (fronds) on their heads.
III.	4. Ka'ze, Kansa, or Tci-haci', Lodge in the Rear, or Last Lodge.	a. Tadge unikaci'ga, Wind people, or Ak'a unikaci'ga, South-wind people, or Tci-haci'-qtci, Real Tcihaci', Camp behind all. b. Tadge jiŋga, Small Wind, or Ma'-nahindje, Makes a Breeze near the Ground.
III.	5. Wasabe, Black Bear.	a. Wasabe-qtci, Real Black bear, or Sakü' wayatce, Eat Raw food. b. Sindjalé, Wear Tails (i. e., Locks of Hair) on the Head.
I.	6. Wanaxe, Ghost.	Not gained.
IV.	7. Ke k'i', Carries Turtle on his Back.	Not gained.
V.	8. Mi' k'i', Carries Sun on his Back.	Not gained.
I.	9. Upa', Elk.	a. Upa'-qtci, Real Elk, or Ma'sa'ha, refers to color of the fur. b. Sa'-ha' ge, meaning uncertain.
VI.	10. Uüya, White Eagle.	a. Hü sada, Legs stretched out Stiff, Qüyunikaci'ga, White Eagle people. b. Wabi' ijupye, Wade in Blood, Wabi' unikaci'ga, Blood people.
VI.	Ha', Night.	a. Ha' nikaci'ga, Night people. b. Daka' ma'yi', Walks Shining (Star people?).

PHRA-TRY.	GENS.	SUBGENS.
VII.	Ibatc'e, Holds Firebrand to the Sacred Pipes, or Hañga jñga, Small Hañga.	a. Qüyegu jñga, Hawk that has a White Tail like a "King Eagle;" b. Mika unikaci'ga, Raccoon people, or Mika qia jñga, Small Lean Raccoon.
VII.	Hañga tañga, Large Hañga, Hañga utanandji, Hañga apart from the rest, or Ta sindje qaga, Deer Tail Stiff.	A black eagle, with white spots. Subgentes not obtained.
II.	Tcedüñga, Buffalo, or Si tañga, Big Feet.	a. Tcedüñga, Buffalo with Dark Hair. b. Yuge, Buffalo with Reddish-yellow Hair.
V.	Tciju wactage, Tciju Peacemaker.	(Red Hawk people?) Not gained.
II.	Ly nikaci'ga, Thunder Being people, or Leda' unikaci'ga, Gray Hawk people.	Not gained.

THE OSAGE TRIBE.

In the Osage nation, there are three tribes, or groups of gentes, as follows: Tsi'ou uñse' peñü'da, the Seven Tsiou Fireplaces, Hañ'xa uñse' peñü'da, the Seven Hañ'xa Fireplaces, and Waca'ce uñse' peñü'da, the Seven Osage Fireplaces. The Hañ'xa uñse' peñü'da were the last to join the nation, according to the tradition of the Tsiou wactaxe gens. When this occurred, the seven Hañ'xa gentes became five, and the seven Osage gentes, two, in order to have not more than seven gentes on the right side of the circle.

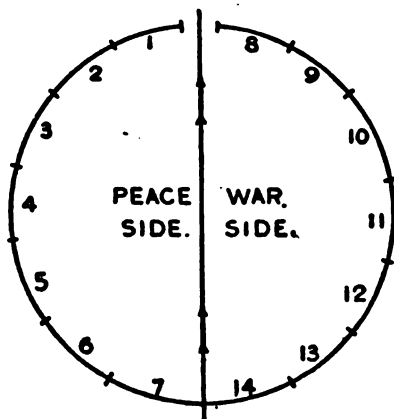


FIG. 9. Osage camping circle.

The Seven Tsiou Fireplaces occupy the left, or peace side, of the camping circle. They are as follows:—

1. Tsiou Sin'şaxğë, Tsiou Wearing a Tail (of hair) on the head, or Tsiou wanu', Elder Tsiou, in two subgentes, Sin'şaxğë, Sun and Comet people, and Cüñxe i'niqk'äci'a, Wolf people.

2. Tse zu'xa inñse', Buffalo Bull Face, in two subgentes, the name of the first has not been gained, but the second is Tse' şańká or Mi'paha', Hide with the Hair on.

3. Mi' k'i', Sun Carriers, in two subgentes: 1. Mi' i'niqk'äci'a, Sun people. 2. Mi'xa'ska i'niqk'äci'a, Swan people.

4. Tsi'ou wact'axe, Tsiou, Peacemaker, or Ta'wa' şa'xe, Village Maker, or Ni'wagë, Giver of Life, in two subgentes: 1. Wadi'

ita'ci, Touches no Blood, or Qūga' cū'ise, Red Eagle (really a hawk).
2. Qūga'-pa-sa', Bald Eagle, or ɔa' sa' u'niuk'āci'a, Sycamore people. The leading gens on this side of the circle.

5. Ha' i'niuk'āci'a, Night people, or Tsi'cu we'haɣiɣe, the Tsiou at the End, or Tse'gaŋka', in two subgentes: 1. Night people.
2. Wasade, or Black bear people.

6. Tse ɣu'qa, Buffalo Bull, in two subgentes: 1. Tse ɣu'qa. 2. ɕu'qe, Reddish-yellow Buffalo.

7. ɣɣū, Thunder Being, Tsi'haci, Camp Last, Ma'xe, Upper World people, or Ni'uk'ā wakan'jaɣi, Mysterious Male being. Subgentes not obtained.

On the Haŋqa and Wacae side of the circle are the following:—

8. Waca'ce wanū', Elder Osage, composed of six of the seven Osage Fireplaces, as follows: 1. Waca'ce ska', White Osage. 2. Ke k'i', Turtle Carriers. 3. Wake'ge ste'ise, Tall Flags (?), Ehna' min'ise tū', They Alone Have Bows, or Mi'ke'ge ste'ise, Tall Flags.
4. Ta-ga'xu, Deer Lights, or Ta i'niuk'āci'a, Deer people. 5. Hu, Fish people; and 6. Na'pa'ta, a Deer gens, called by some Ke ɣa'tsū, Turtle with a Serrated Crest along the Shell (probably a water monster, as there is no such species of turtle).

9. Haŋ'qa uta'zanɣsi, Haŋqa Apart from the Rest, or Qūga'qtsi i'niuk'āci'a, Real Eagle people; the War-Eagle gens. One of the original Haŋqa Fireplaces.

10. Pa'q'ka wacta'qe, Ponka Peacemaker, according to a Tsiou man, in two subgentes: Tse'wagē, Pond Lily, and Wacade, Dark Buffalo; but, according to Pa'q'ka waɣáɣiŋqa, a member of the gens, there are three subgentes: 1. Wake'ge, Flags. 2. Wa'tsetsi, meaning uncertain, perhaps, Has Returned (tsi) after Touching a foe (wats'e). 3. Qūnɣse', Red Cedar. The leading gens on the right side of the camping circle, and one of the original seven Osage Fireplaces.

11. Haŋ'qa a'hū tū', Haŋqa Having Wings, or, Hū'saja, Limbs Stretched out Stiff; or, Qūɣi'niuk'āci'a, White Eagle people, in two parts, originally gentes of the Haŋqa group: A. Hū'saja wanū', the Elder Hū'saja; and B. Hū'saja, wearing four locks of hair like those worn by the second division of Wasade tū'.

12. Wasa'de tū', Having Black Bears in two parts: A. Sŋ'ɣsaɣē, Wearing a Tail or lock of hair on the head (one of the seven Haŋqa Fireplaces), in two subgentes: a. Wasa'de, Black Bear, or, Haŋ'qa Wa'ts'ekawa' (meaning not gained); b. Iŋɣzūŋ'qa ɕiŋ'qa, Small Cat. B. Wasa'de tū', Wearing Four Locks of Hair (one of the seven Haŋqa Fireplaces), in two subgentes: a. Mi'xa'ska, Swan; b. Tse'-wage qe'qa, Dried Pond Lily.

13. U'pqa, Elk: one of the seven Haŋqa Fireplaces.

14. Ka'se, Kansa, or I'dats'ě, Holds Firebrand to Sacred Pipes, or A'k'a i'niuk'áci'a, South Wind people, or Taise' i'niuk'áci'a, Wind people, or Pe'se i'niuk'áci'a, Fire people. One of the seven Hañxa Fireplaces.

The following social divisions cannot be identified: Jade i'niuk'áci'a, Beaver people, said to be a subgens of the Wacace, gens not specified. Pe'tqa' i'niuk'áci'a, Crane people, said to be a subgens of the Hañxa (?) Sñsaxžě. Wapñ'xa i'niuk'áci'a, Owl people. Ma'yñ'k'á i'niuk'áci'a, Earth people. Jaqpü'i' niuk'áci'a, meaning not gained.

A member of the Idat'sě gens lights the pipes for the chiefs when they assemble in council. The criers are chosen from the Idats'ě, Upqa', and Mi' k'i'a gentes. The Tsiou Sñsaxžě and Tse yuxa inñse gentes furnish the soldiers or policemen for the Tsiou wactaxe. A similar function is performed for the Pa'uka wactaxe by the Wacace wanü' and Hañxa utağanisi gentes.

There is some uncertainty about the true locations of a few sub-gentes in the camping circle: for instance, Alvin Wood said that the Tsewage qexa formed the fourth subgens of the Tse yuxa inñse; but this was denied by xahiye wajayñxa, of the Tsiou wactaxe, who said that it belonged to the Pa'uka wactaxe prior to the extinction of the subgens. Tsepa xaxe of the Wasade gens said that it formed the fourth subgens of his own people. Some make Tsiou wactaxe the third gens on the left, instead of the fourth.

xahiye wajayñxa said: "All the Wacace gentes claim to have come from the water, so they have ceremonies referring to beavers, because they swim in the water."

The Wacace Ke k'i'a are the moccasin makers of the tribe. It is said that the members of this gens used turtle shells for moccasins with leeches for moccasin strings. The makers of war standards and war pipes must belong to the Wacace ska.

THE IOWA TRIBE.

The Iowa camping circle was divided into two half circles occupied by two phratries of four gentes each. The first phratry regulated the hunt and other tribal affairs during the autumn and winter. The second phratry took the lead during the spring and summer.

The writer is indebted to the Rev. William Hamilton for a list of the Iowa gentes, obtained in 1880 during a visit to the tribe. Since then, the writer has gained from a delegation of Iowas visiting Washington the following list of gentes and subgentes of the tribe.

FIRST PHRATRY.

GENTES.

- I. Tu'-na'-p' i', Black Bear.
Tohi' and Cixre wonafie were chiefs of this gens in 1879-1880. Tohi' kept the sacred pipe.

- II. Mi-tci'-ra-tce, Wolf.
Ma'hi' is a chief of this gens.

- III. Tce'-xi-ta, Eagle and Thunder Being people.

- IV. Qo'-ta-tci, Elk. Now extinct.
The Elk gens furnished the soldiers or policemen.

- V. Pa'-qca, Beaver. Probably the archaic name, as *beaver* is now, ra-we. The survivors of this gens have joined the Pa'-ca' or Beaver gens of the Oto tribe.

SUBGENTES.

1. Ta'-po-cka, a large black bear with a white spot on its chest.
2. Pü'-xa-cka, a black bear with a red nose, literally, White Nose.
3. Mü'-tci'-nye, Young Black Bear, a short Black bear.
4. Ki'-ro-ko'-qo-tce, a small reddish black bear, motherless; it has little hair and runs swiftly.

1. Cü'-ta' cka', White Wolf.
2. Cü'-ta' ce'-we, Black Wolf.
3. Cü'-ta' qo'-we, Gray Wolf.
4. Ma-nyi'-ka-qci', Coyote.

1. Na'-tci-tce', i. e., Qra'-qtci, Real or Golden Eagle.
2. Qra'hüñ'-e, Ancestral or Gray Eagle.

3. Qra'xe'-ye, Spotted Eagle.
4. Qra'pa-ça', Bald Eagle.

1. Ü'-pe-xa qa'-ye, Big Elk.
2. Ü'-pe-xa yin'-e, Young Elk (?).
3. Ü'-pe šre'-pe yin'-e, Elk Somewhat Long.
4. Ho'-ma yin'-e, Young Elk (?). The difference between Ü'-pe-xa and Homa is still unknown. The former may be the archaic name for "elk."

1. Ra-we'qa'-ye, Big Beaver.
2. Ra-šro'-pe, meaning uncertain.
3. Ra-we' yin'-e, Young Beaver.
4. Ni'wa'-ci'-ke, Water Person.

SPRING AND SUMMER PHRATRY.

GENTES.

- VI. Ru'-tce, Pigeon.

- VII. A'-ru-qwa, Buffalo.

- VIII. Wa-ka', Snake.

SUBGENTES.

1. Mi'-ke' qa'-ye, Big Raccoon.
2. Mi'-ke' yin'-e, Young Raccoon.
3. Ru'-tce yin'-e, Young Pigeon.
4. Co'-ke, Prairie Chicken, Grouse.

1. Tce-jo' qa'-ye, Big Buffalo Bull.
2. Tce-jo' yin'-e, Young Buffalo Bull.
3. Tce p'o'-cke yin'-e, Young Buffalo Bull that is Distended.
4. Tce'yin'-e, Buffalo Calf.

1. Wa-ka' šl, Yellow Snake, i. e., Rattlesnake.

The Waka' gens is now extinct.

2. Wa-ka'-qtci, Real Snake (named after a species shorter than the rattle-snake).

3. Ce'-ke yin'-e, Small or Young Ceke, the Copperhead Snake (?).

4. Wa-ka' qo'-i-je, Gray Snake (a long snake, which the Omahas call Swift Blue Snake).

IX. Mañ'-ko-ke, Owl. Now extinct.

The names of the subgentes have been forgotten.

Mythical Origin of the Iowa Gentes. — Mr. Hamilton is the authority for the following, which was published in a letter to the children of Presbyterian Sunday-schools, about the year 1848.

"The Black Bear people came out of the ground, and taught the people how to farm. Some say that they brought the canoe, others, that they brought the pipe, but that is claimed by most of the families (*i. e.*, gentes). When the Bear people first met the Eagle and Pigeon people, they lived under the ground in the form of bears. The Eagle and Pigeon people saw the trail of the bears and followed it till they came to a den. When they struck the ground with their war-clubs, out came a bear, saying, 'My elder brothers, it is I. I am your younger brother.' Another tradition is that the Wolf and Bear people used to fight and eat one another. But meeting one day, they said, 'We are both black,' — it was the black wolf that spoke, — 'we have teeth, eyes, and ears alike. So we must be brothers. Let us not fight any more.' So they made peace, and ever lived in friendship. But they preyed upon the Buffalo people, who were greatly worried. So one day the Buffalo said to them, 'Here is some corn. Eat it. It is good.' They ate it; but as it was raw and hard, it made their mouths bleed, and the blood stained the corn red. That is the reason why so much of the Indian corn is red. Afterwards the Eagle people called them into the large skin tent, where they . . . killed about a thousand men. Then the Eagle, who brought the fire, said, 'You have killed one another to your satisfaction. Let there be an end to this.' And he made a feast, and cooked the corn in the fire, which made it very pleasant to eat. From that time they lived in peace.

"The Bear, Wolf, and Elk gentes¹ came from the island where the Eagle and Pigeon gentes alighted on coming down to earth.

"The Wolf people came out of the earth, bringing bows and arrows. They taught the people how to hunt. Because they brought the arrows they are the cause of men's wounding one another. After the two Bird gentes had met the Black Bears, they travelled on till

¹ Mr. Hamilton did not use the word, "gentes," but the present writer finds himself obliged to employ it, as "band" and "family" do not convey the exact idea.

they saw the track of a wolf coming out of an island. This they followed until they came to another hole in the ground. Striking on the ground with the war-clubs, they made another wolf come out. Said he, 'My brothers, it is I. I am your brother.' The Wolf people spoke different languages, according to the different divisions of the gens. Some think that the Wolf people brought the tobacco, as in that gens there are many (personal) names derived from that plant. The other gentes asked the Wolf people to kill the Buffaloes for them, while they sang:—

I am your brother,
I am of the Wolf gens.
I am invited to a buffalo chase.
I am your younger brother.
Staggering, it is about to die;
The tail trembles.

"When the Eagle people lived above, they had a great sacred house in the shape of a skin tent. In this house resided the members of the Eagle and Pigeon gentes; and when there, they held a council to consider whither they should go. They were all brothers. They concluded to come down to earth, and to speak the Winnebago language, as that nation was the first to make any discoveries about Wakanta, the Great Mysterious One. When they left the sacred house in the upper world, they saw a blue cloud in the west. One of the party said that he could make a blue cloud appear in the sky; and he did so. This is why they paint their faces blue. When they first came to earth, they ate people, and so they hunted them for that purpose. The Bird gentes considered themselves superior to the other gentes, but they finally became friendly, and then they ate animals. When the Eagle people came down, they had bodies with wings. They said to the others, 'Cut off our wings, or we will kill you.' So they cut them off. When they got down to earth, the leader said, 'My younger brothers, what shall we eat?' Then he sent the young men to hunt game. They killed a deer, and cooked it by a fire, turning the body around on a stick held in the hands. They made fire by rubbing two sticks together. After they had eaten, they continued their journey, and they scared away many demons by the aid of a war-club made in the shape of the butt-end of a gun-stock. Little demons kept running across the road till they drove them away with the war-club. These Eagle and Pigeon people came to earth in the form of birds, alighting on an island where there was a lake near a mountain. As they alighted, they sang,

On what tree have I alighted?
To what land have I come?

"It was there they proposed to hunt men. In their travels they

met the Bear and Wolf people. After leaving them, they journeyed until they reached a certain place, where they made a village. They surrounded this with palisades, calling the settlement Maⁿ cu'-jœ, Hill or Bank of Red Earth. All the Indians lived there at that time. It was while these first gentes dwelt there, that the others came and asked to be admitted to their village. They pitied them and allowed them to come in.

"The members of the Elk gens are generally waiters on the chiefs. They act in that capacity because when they first came they sang,

Who is that?

I am of the Elk gens.

Brother, I think that man is a chief.

No, I am of the Elk gens. I am a soldier.

He fears me because I have this club.

"The Elk people must have been allies of the Bear and Wolf people, because they travelled together after they left the island.

"Some say that the Buffalo gens came from above, as it is related to the Pigeon gens. The Owl people came out of a hollow tree, near the Red Bank. The Snake people came out of the bank (of the island?) near the water. The Beaver people came out from a little stream on the island. The Bear and Wolf gentes have led during the fall hunt. They used to do all the talking and planning for starting on the hunt, etc., till the season when the Elk whistles. The Pigeon and Buffalo gentes used to lead the tribe when frogs were heard again in the spring: then they made the village. The members of the Snake gens laid off the ground for the village."

THE OTO TRIBE.

The writer has not yet gained the exact camping order of the Oto and Missouri tribes, though he has obtained lists of their gentes (subject to future revision) from Ke-xreße, an Oto, Ckaşinye, a Missouri, and Battiste Deroir, the interpreter for the two tribes.

The Oto gentes are as follows: 1. Pa-ça', Beaver. 2. Tu-na^w-p'i^a, Black bear, or Muⁿ-tci'-ra-tce, Wolf. 3. A-ru'-qwa, Buffalo. 4. Ru'-qtca, Pigeon. 5. Ma-ka'-tce, Owl. 6. Tce'-xi-ta, Eagle, Thunder-bird, etc. Wa-ka^w, Snake.

THE NI-U'-T'A-TCI OR MISSOURI TRIBE.

This tribe, which has been consolidated with the Oto for many years, has at least three gentes. If there are or have been others, their names have not been obtained.

1. Tu-na^w-p'i^a, Black Bear. 2. Tce-xi'-ta, Eagle, Thunder-bird, etc., in four subgentes: (a) Wa-kan'-ta, Thunder-bird: (b) Qra, Eagle; (c) Xre'-taⁿ, Hawk; (d) Mo'-mi, a people that eat no small

birds which have been killed by larger ones (a recent addition to this Missouri gens, probably from another tribe). 3. Ho-ma' or Ho-ta'-tci, Elk.

THE HOTCAÑGARA OR WINNEBAGO TRIBE.

The Winnebago call themselves Ho-tcañ'-gară, First or Parent Speech. While they have gentes, they have no camping circle, as their priscan habitat was in a forest region. The following names were gained by the writer from James Alexander, a full-blood of the Wolf gens, and from other members of the tribe.

1. Wolf gens: common name, Cũñk' iki'kara'tca-da, or Cuñktcañk' iki'kara'tcada, Those Calling Themselves after the Dog or Wolf; archaic name, Ľe-go'-ni-na, meaning not gained.

2. Black bear gens: common name, Hõ"tc' iki'kara'tcada, They Call Themselves after the Black bear; archaic name, Tco'-na-ke-ră, meaning not obtained.

3. Elk gens: common name, Huwa" iki'kara'tcada, They Call Themselves after an Elk; archaic name not yet gained.

4. Snake gens: common name, Waka" iki'kara'tcada, They Call Themselves after a Snake; archaic name not yet gained.

5. Bird gens: common name, Wanifk' iki'kara'tcada, They Call Themselves after a Bird; archaic name not yet gained. In four subgentes, as follows: (a) Eagle or Hitcaqcepa-ră; (b) Pigeon or Rutcke; (c) Hawk (?) or Keretcũ" (?); (d) Thunder-bird or Waka". tcară. Archaic name of subgentes not yet obtained.

6. Buffalo gens: common name, Tce' iki'kara'tcada, They Call Themselves after a Buffalo; archaic name not yet gained.

7. Deer gens: common name, Tca' iki'kara'tcada, They Call Themselves after a Deer; archaic name not yet gained.

8. Water-monster gens: common name, Waktce'qi iki'kara'tcada, They Call Themselves after a Water-monster; archaic name not yet gained.

Some of the Winnebago say that there is an Omaha gens among the Wisconsin Winnebago; but James Alexander knew nothing about it. It is very probable that each Winnebago gens was composed of four subgentes; thus, in the tradition of the Wolf gens, there is an account of four kinds of wolves, as among the Iowa.

THE MANDAN TRIBE.

This tribe has not been visited by the writer, who must content himself with giving the list furnished by Morgan, in his "Ancient Society," and using his system of spelling.

1. Wolf gens, Ho-ra-ta' mũ-make (? Qa-ra-tá nu-mañ'ke).

2. Bear gens, Mä-to'-no-mäke (Mä-to' nu-mañ'ke).

3. Prairie chicken gens, See-poosh'-kä (Si-pu'-cka nu-mañ'ke).

4. Good Knife gens, Tă-na-tsũ'-kä (? Ta-ne-tsu'-ka-nu-mañ'ke).

5. Eagle gens, Ki-tä'-ne-mäke (? Qi-ta' nu-mañ'-ke?).
6. Flat Head, E-stä-pa' (Hi-sta pe' nu-mañ'-ke?).
7. High village gens, Me-te-ah'-ke.

THE HIDATSA TRIBE.

Morgan's list is given, using his system of spelling.

1. Knife, Mit-che-ro'-ka.
2. Water, Min-ne pä'-ta.
3. Lodge, Bä-ho-bä'-ta.
4. Prairie chicken, Seech-ka-be-ruh-pä'-ka (Tsi-tska' do-äpa'-ka, Matthews, *i. e.*, Tsi-tska' dzo-äpa'-ka).
5. Hill people, E-tish-sho'-ka.
6. Unknown animal, Äli-näli-ha-nä'-me-te.
7. Bonnet, E-ku'-pä-be-ka.

THE ABSAROKA OR CROW TRIBE.

We cannot tell whether this tribe ever camped in a circle. Morgan's list of gentes is given, using his system of spelling.

1. Prairie dog gens, A-che-pä-be'-cha.
2. Bad Leggins, E-sach'-ka-buk.
3. Skunk, Ho-ka-rut'-cha.
4. Treacherous Lodges, Ash-bot-chee-ah.
5. Lost Lodges, Ah-shin'-nä-de'-ah (Can this be intended for Last Lodges, those who camp in the rear?).
6. Bad Honors, Ese-kep kä'-buk.
7. Butchers, Oo-sä-bot'-see.
8. Moving Lodges, Ah-hä-chick.
9. Bear's Paw Mountain, Ship-tet'-zä.
10. Black-foot Lodges, Ash-kane'-na.
11. Fish Catchers, Boo-a dä'-sha.
12. Antelope, O-hot-du-sha.
13. Raven, Pet-chale ruñ-pä'-ka.

THE TUTELO TRIBE.

It is impossible to say whether this tribe ever camped in a circle. The writer obtained the names of the following clans from John Key, an Indian, on the Grand River Reservation, Ontario, Canada, in 1882. On one side of the fire were the Bear and Deer clans, and on the other side, the Wolf and Turtle. John Key's mother, maternal grandmother, and Mrs. Christine Buck, are members of the Deer clan. There were no taboos. The Tutelo names of the clans were not given.

THE CATAWBA AND COGNATE TRIBES.

Mr. A. S. Gatschet of the Bureau of Ethnology visited the Catawba tribe prior to March, 1882, and obtained an extensive vocabulary of the Catawba language, but he did not gain any information respecting the social organization of the people.

THE BILOXI TRIBE.

Mr. Gatschet's Biloxi MS. contains no reference to the clans or gentes of the Biloxi tribe. The survivors of this tribe may still be found, some in Louisiana, others among the Caddo, in the Indian Territory.

THE SECOND INTERNATIONAL FOLK-LORE CONGRESS.

THIS congress was held in the rooms of the Society of Antiquaries, at Burlington House, London, beginning on Thursday, the first day of October. The president, Mr. Andrew Lang, in his inaugural address, observed that folk-lore is a study to which every one can contribute, from the mother who observes the self-developed manners and the curious instincts of her children to the clergyman who can record the rural usages that survive from a dateless antiquity. He illustrated this remark by examples of the continuance of primitive superstitions among cultivated ladies in Scotland. As the materials of geology and botany are to be found in fields and mountains, so those of folk-lore exist wherever there are human beings. It was also the duty of students of the subject to exhibit the conclusions, as wide as human fortunes, to which these facts may guide them. Considering the proper meaning and limits of the term "folk-lore," he remarked that the word, at its first introduction, had meant little but the observing and recording of various superstitions, customs, songs, proverbs, and the like; but that the science had gradually increased its scope. When antiquarians such as the Englishman Aubrey began to examine rural usages and superstitions, such as the Maypole and the harvest home, they could not help seeing that these practices, usages of the peasant class everywhere, were remains of Gentilism or heathenism. The Puritans were aware that much Pagan custom had been tolerated by the church, and survived, not only in ecclesiastical usage, but in popular festivals.

The folk, the people, had changed the names of the objects of its worship, had substituted saints for gods, but not given up the festival of the night of May, nor ceased to revere, under new titles, the Nereids or the Lares, the fairies or the brownie. These survivals, which the Puritans attacked, the old antiquarians observed, comparing early English customs with the manners of Greece and Rome. In these studies lay the origin of our modern folk-lore. But whereas some of the earlier observers regarded these usages as a diabolical parody of the rites of the church, or explained their universality by the hypothesis of a diffusion resulting from the wanderings of the lost tribes of Israel, modern investigators interpreted the relation differently, and found in the Jewish ritual a monotheistic and expurgated example of rites common not only to Semitic or Eastern peoples, but to all races which had attained a certain level of civilization. Sacrifice, expiation, communion of the people with their deity, laws

of ceremonial uncleanness, prohibitions from certain acts and certain foods, were found in solution everywhere; in Judaism these, as a body of rules, were codified and committed to writing and the care of the priestly class. This theory might be extended into all provinces of traditional custom, belief, and even literature. The myths and beliefs of African, Australian, American, and even insular races correspond with those of the ancient classical peoples. Further, we have learned that ideas, habits, and myths similar to those of the ancient world, and of remote barbaric peoples which the ancient world did not know, still endure among the more stationary and uncultivated classes of modern Europe. These singular coincidences and harmonies were approached by folk-lore from the side of these modern survivals. Thus the modern method is an inversion of the former order of study, which began with the cultivated and literary myths; whereas we do not now say that a harvest rite or vernal custom has filtered into the modern peasant world from Ovid, but rather that the latter describes and decorates, in his account, some rural custom or tale infinitely older than his day, and which may be shared with Roman agriculturists by the peasants of France and England, and also by natives of lands unknown to the civilized races of the Old World. This common stock of usage, opinion, and myth is retained by the unprogressive class, while priests, poets, and legislators select from it, turning custom into law, magic into ritual, story into epic, popular singing measures into stately metres, and vague floating belief into definite religious doctrines. Thus, the world-wide customs of the blood-feud had become the basis of the Athenian law of homicide; rites of savage magic, believed to fertilize the fields, of the Attic thesmophoria, or of the Eleusinian mysteries; brief singing measures, belonging to popular song, had been developed into the hexameter. The world-wide *märchen* of the blinded giant, the returned husband, the lad with the miraculously skilled companions, had been expanded into the *Odyssey* and the *Argonautica*. Thus the method of folk-lore shows us mankind everywhere developing in mass, and without the traceable agency of individuals (although such agency must have been at work), and forming a great body of ideas, customs, legends, and beliefs, from which, as society advances, the genius of individuals utilizes and polishes, improves, fixes, and perfects. Meantime, until very recently, even in the higher races, the folk, the untaught people, have retained the old stock, and used the same ancient stories which had, unconsciously to themselves, been already refined by the genius of poets, thus prolonging the ancient life, as it had existed before Homer sang. Such, he thought, was the broad general view of folk-lore, to which without doubt there were many exceptions.

The president then proceeded to point out the influence of early credulity. False analogy, the doctrine of sympathies, the faith in spirits, with perhaps an inkling of hypnotism, produced the faith in magic. This belief rendered the world a confused place, in which metamorphoses, necromancy, and conversation with beasts became probable occurrences. Painful as this life seemed to our modern ideas, it was nevertheless true that we were indebted to it for our poetry. Had the stars been supposed to be masses of incandescent gas, we should not have had their present names or associations. Ignorance and fear were the origin of the poetry in which we have the happier part of our being. If mankind had always possessed our present knowledge, we should look on the rainbow and be ignorant of Iris the messenger, and of the bow of the covenant. The method of folk-lore, as set forth, rested on the hypothesis that all peoples have passed through a mental condition so fanciful, darkened, and incongruous as to appear to us insane. Further explanation belonged to the psychologist. Alluding to the unity and harmony of human beliefs, and the close resemblance of popular myths in all countries, the speaker observed that this fact was among the most curious discoveries of folk-lore. Customs and beliefs might be expected to accord, because they sprang from similar conditions and necessities. As to the resemblance of myths and stories, he himself was inclined to attribute them partly to identity of ideas and beliefs, partly to modern and prehistoric transmission. He considered that the germs were everywhere the same, and that speciality of race contributed the final form. This he illustrated by the deluge myth, which existed as a tradition among many peoples, but had received its final monotheistic character from the Jewish race. Many nations had carved images, but only Greece had brought art to perfection. Adding a final word in favor of the charm of the study (whether called anthropology or folk-lore), he observed that the science of man is full of lessons and enjoyment. Ends have been won which have never been foreseen, and won by means which we would not have chosen.

Mr. C. G. Leland, in proposing a vote of thanks to the chairman for his admirable address, said that the great object of folk-lore was to get at the inner life of history, folk-lore being to history what color was to design. Commending the liberal and catholic tone of the address, he urged that proper allowances should be made for differences of opinion which must of necessity appear as the association grew larger.

At this meeting, a collection of objects connected with folk-lore was opened to the inspection of members of the congress. Among these is especially to be mentioned a most interesting collection of

local "Feasten Cakes," collected for exhibition by Mrs. G. Laurence Gomme, as examples of the early customary cakes still made in connection with English local festivals. A sufficient quantity of these had been provided for refreshment at afternoon tea during the congress. Among amulets and charms included in the exhibition were some American Voodoo charms, contributed by Mr. Leland.

Friday was devoted to the Folk-tale section of the congress, the introductory address being delivered by the chairman, Mr. E. Sidney Hartland. Mr. Hartland, in discussing the question of the anthropological value of folk-tales, declared that his interest in the science of folk-lore would cease unless he believed that it might be made to yield to the inquirer information of value respecting the beliefs and practices of mankind, and, still further, as to the structure and development of the human mind. Discussing views respecting the diffusion of folk-tales, he said that conclusions as to the beliefs fundamental to all savage religions had been founded on the method of Grimm, in which it was assumed that folk-tales represented the inherited tradition of the particular race among which they were found. This conclusion had been challenged, literary men having argued that the true origin of folk-tales was in India, these being distributed especially by the Buddhist propaganda. Such, at least, he understood to be the former orthodox opinion of scholars who disputed the anthropological hypothesis, namely, that the variations of the environment, physical and social, gave rise to a variety of stories presenting perpetual coincidences, and evolved from a few leading ideas common to the race. On the other hand, the counter-theory as now maintained, while admitting that the foundation of tales current all over the globe must be sought in the beliefs of savages, and in magical and other superstitions, still denies that the fact of a given story being domesticated among any people constitutes in itself evidence as to the beliefs or practices of that people. It would be too great a draught on our credulity to suppose that a complicated plot is invented in a dozen different places, while easy to explain its currency as the result of communication, ultimately, perhaps, causing it to make the circuit of the world. Thus, Dr. Boas had mentioned a number of myths disseminated among American aborigines. Commenting on the consequences of this view, and admitting the undoubted evidence of diffusion, the chairman of the section still considered that the tales of savage peoples might be employed as evidence of their belief and custom, inasmuch as these would not have been received into the stock of any given people unless they embodied familiar ideas and practices. This thesis he illustrated by a number of examples, showing how certain stories,

which appear to have a wide range, had in different localities been adapted to express native usages, and methods of life. One of these tales, for instance, was that in which a maiden is visited at night by a mysterious youth who suffers a strange metamorphosis, and disappears during the day. The ideas and details of the tale are found to be in harmony with the creed and environment of the race, whether Karen, Tjame (borders of Annam), Zulu, and Yurucare (of the Andes). With regard to the question whether such resemblances involve actual transmission, the speaker pointed out that all plots are changes rung on the universal phenomena of human life, and quoted a recent instance of contemporaneous invention. A fictitious sketch, narrating the last vision and death of an unsuccessful author, appeared in July, 1890, in the "Newbery House Magazine." A story essentially the same was subsequently printed in "Macmillan's Magazine." Inquiry showed that the second story had been communicated before the first (by a different hand) had appeared. Accordingly, Mr. Hartland thought it possible that the same narrative might, in certain cases, have been originated in different places. As respects the anthropological worth of these tales, accordingly, he thought the problem of origins one of minor importance.

Mr. W. W. Newell communicated an inedited folk-tale collected in Massachusetts, entitled "Lady Featherflight." This tale belongs to the class of folk-tales representing the wooing of the daughter of a giant, the accomplishment of tasks imposed by the father, and the flight of the lovers. This class appears to go back to a common original, being the work of an author who, according to the view of Mr. Lang in a paper included in "Custom and Myth" (London, 1885), has attained for his work a circulation exceeding that of any other human composition. Mr. Newell offered a series of comments and comparisons in which the history of the tale was traced; his conclusion being that the original was to be referred to India, having come into existence later than the earliest period of the literature, but probably earlier than our era, and that from this centre it had been diffused through a great part of the globe. As to that class of tales which were found to be common to civilized and primitive races, he thought that such narratives were disseminated from the former to the latter, and not *vice versa*. As to the elements out of which the folk-tale under discussion had been composed, the same general principles would apply, although the date and original country of these elements could not be determined. The circulation of folk-tales he compared to the process by which a vegetable is carried, by commerce, from country to country, each successive variety of which may in turn become a centre of diffusion, and even

supersede, in its first home, the original type. In the discussion which followed, Mr. Andrew Lang expressed his disagreement with this view; as to the superior influence of civilized races in respect of the currency of folk-tales, where dissemination had taken place, he considered it more likely that races superior in cultivation had borrowed from the more primitive.

Mr. Joseph Jacobs (editor of "Folk-Lore") offered a paper on the problem of diffusion, in which he expressed his opposition to the theory of independent creation: he regarded folk-tales as essentially works of art; the problem of the diffusion of tales was excessively complicated, inasmuch as a people might lose a tradition and borrow it again. Mr. MacRitchie (editor of the "Journal of the Gypsy Lore Society") argued that folk-lore, or popular knowledge, was, in one of its aspects, "traditional history." He gave examples of the manner in which actual historical events may gradually assume unreal proportions. He paid especial attention to the traditional accounts of dwarfish races existing in the British Islands in connection with the existing structures which testify to the work of a small people. Mr. Alfred Nutt read a paper on "The Problems of Heroic Legend in the Light of Modern Research upon Celtic and Teutonic Saga."

Saturday was devoted to a journey to Oxford, the members of the Society visiting the Pitt-Rivers Museum, over which they were conducted by Professor E. B. Tylor, the originator and director of the collection. This museum is especially designed for educational purposes: it aims to bring together, in each region of life-history, a limited but carefully selected number of objects illustrating the order of development; thus, in the field relating to folk-lore, the attention of the visitors was called, among other cases, to those exhibiting the history of masks, and of bells. It is impossible to speak in terms of too high praise of this unique collection, the arrangement of which everywhere exhibits the genius of its illustrious organizer; the conception of a separate department, devoted to instruction of this sort, seems one which cannot be too strongly urged on the attention of the great museums. Afterwards the party divided, and were invited to lunch at Jesus and Merton colleges. The day was a beautiful one, and the glories of Oxford — unrivalled among university towns — never showed to greater advantage.

On Monday the section on Mythology held its meeting. Professor John Rhys, of Jesus College, Oxford, presided, and gave an address, in which he considered the relation existing between mythology and the study of language. He observed that until recently the student had confined his attention to a narrow field, including chiefly myths of Hindostan, Greece, and the Teutonic tribes, and

even within those limits, to the classical literature of the races in question. It had been assumed that the elucidation of a myth was to be sought in the explanation of proper names; and the world had been confused by the various interpretations given to such names, according as the clue was sought in the phenomena of the dawn, the sun, or the storm-cloud. More lately, the anthropological method of studying myths, introduced, so far as he knew, by Professor E. B. Tylor in 1871, had led to a great change in the methods of research. The student now sought his material not only from the songs of the Rig Veda and the Homeric poems, but from the lips of the traveller and the missionary, and took into account the ideas of all races, from Terra del Fuego to Greenland. Still, the confusion produced by earlier interpretations had not altogether passed away. The speaker expressed his sense of the difficulties of the subject, arising from uncertainty as to what extent historical recollections mingled with mythic fancy. For instance, as regards Arthur of Britain, he had found it impossible to determine what proportion of historic reminiscence entered into the legend, and how far it was affected by imaginative treatment. He saw no reason to despair of the future of the study, or to doubt that clear views would at last be attained. Mr. J. Stuart Glennie offered a discussion of "The Origins of Mythology." M. Ploix followed with a paper on the myth of the Odyssey, and a collection of charms and implements of sorcery was explained by Professor Tylor.

In the afternoon, Mr. C. G. Leland offered a communication on "Modern Tuscan Traditions." In North Italy, between Ravenna and Forli, in the district called the Toscana Romagna, he found a mass of superstition and primitive belief exceeding anything which he had known in Europe. The central principle of this superstition was the worship of spirits, and these retained the names of old Etruscan deities. Of this paper a fuller account must be deferred until its publication. Miss Mary Owen, of St. Joseph, Missouri, read a paper on "Voodoo Magic," she herself being initiated, to a certain degree, in the order. Miss Owen's communication, which is important to students of American folk-lore, will hereafter be fully reported in this Journal.

In the evening a "Conversazione" was held in the Mercers' Hall, where was presented an entertainment, consisting of the presentation of a Mimmers' Play; of children's rounds as played in England; of a Highland sword dance, accompanied by bagpipes; and of a variety of popular music, mariners' songs, Portuguese ballads, and also Welsh music.

Tuesday was devoted to the section on Institutions, the address being given by the chairman, Sir Frederick Pollock. He professed

not to speak as an expert, his own department of jurisprudence dealing with an edited version of the original material. Thus, the practice of trial by combat, in Western Europe, began with an edict of Gundobald of Burgundy in 501; but there must have been a good deal of previous history, for which definite information was wanting. Coincidences and borrowings were as hard to explain in institutions as in language; all generations had treated posterity very ill in this respect. Dr. M. Winternitz read a paper "On a Comparative Study of Indo-European Customs, with especial reference to the Marriage Customs." In order to pronounce a custom Indo-European, he considered it necessary that it should be found both in Asia and Europe. For example, as the Grihyasūtras showed that in ancient India, on the bride's entering her new home, a little boy was placed on her knees as an omen of male progeny, and as the same custom was found among all Slavonic peoples, he considered that the practice might be considered as belonging to primitive Indo-European ritual. In the same work was found mention of the rule that the bride must enter the house with the right foot first, and not tread on the threshold; these rules were also observed in various European countries, the latter being connected with the well-known Roman practice of lifting the bride over the threshold. Other similar customs were throwing nuts, and the joining of hands of the bridal pair, the latter practice surviving in the Christian ritual of the modern world. His conclusion was, that the primitive Indo-European community had arrived at the point where marriage by capture only survived in various customs as sham capture, and marriage was based on purchase. The joining of hands was probably the most important civil act, and the leading of the bride round the fire the chief feature in the religious ceremony. The bride was taken from her father's house to the home of the new husband; but whether this was really a new home founded by the man, or a joint family, of which the bridegroom was only a member, could not yet be decided. This picture of primitive Indo-European marriage customs agreed with the results of philologists obtained by sifting names of relationship.

Mr. G. Laurence Gomme read a paper on "The Non-Aryan Origin of Agricultural Institutions." Drawing his illustrations from the British isles, he remarked on the existence in all parts of Great Britain of rites, customs, and usages connected with agriculture, which presented details agreeing in character. Exact parallels existed in India as portions of village institutions. The Indian parallels showed difference in race-origin, one portion belonging to the Aryan people, another to the non-Aryan. He considered that the village community in Britain was connected with the economical

condition of the non-Aryan aborigines, and the history of the tribal community with the Aryan conquerors, the Romans having had little to do with shaping the village institutions of Great Britain.

On Tuesday evening was given a dinner, which proved to be a very pleasant occasion.

The congress was brought to a close on Wednesday, the most interesting feature of the session being a communication on the Folk-lore of Ceylon, by Mr. Hugh Nevil, Civil Service Commissioner. He gave a brief account of the chief branches of popular tradition and custom in that island, nursery rhymes, proverbs, folk-stories, myths, songs of the Veddas, magic, demonology, Buddhist folk-lore (that is, lore developed in the course of the Buddhist history), and the like; also of the remarkable agricultural customs connected with the growing of rice and grain, the strange custom belonging to certain professions, rice-growers, hunters, and sorcerers, of using words in senses different from that properly belonging to these. He gave illustrations of Vedda incantations, of their god worshipped under a symbol resembling the Maypole, and showed the peculiar bower-like structures on which certain child-spirits are supposed to flutter down to their worshippers. Mr. Nevil has formed an immense collection of matter connected with Cingalese folk-lore, a part of which he is engaged in publishing at his own expense.

The officers of the congress for an ensuing term, and an International Folk-Lore Council, were appointed; publication of the names in this Journal will be made after the receipt of the official report. The time and place of meeting of the next Congress was left to the Council.

NOTES AND QUERIES.

INTERNATIONAL FOLK-LORE CONGRESSES. — The recent session of the congress, a condensed account of which is above printed, suggests some remarks. (1.) With regard to the significance of the term, the extremely catholic extension given by the directors of the congress, in their programme, will preclude any subsequent limitation. Folk-lore must be considered as including all surviving popular tradition, that is, both the tradition of words and that of custom. The application will vary with geographical boundaries; each people, in using the word, will think of the primitive notions and usages surviving in its own territory, as is well illustrated by the interesting communication on the folk-lore of Ceylon. So considered, "folk-lore" becomes an expression belonging to anthropology. It is a convenient, inclusive term, under which can be housed several branches of research which elsewhere meet with only a chilling reception. Its advantage is in emphasizing the importance of gathering up unwritten history, the history of ideas and manners belonging to any particular race. As for the science of folk-lore, the definition of this, for my own part, I should leave to the several investigators, who will doubtless conceive their respective departments in their own way. What primarily concerns us is the material, which will lend itself to be used by many sciences.

(2.) Congresses serve two good purposes: first, they make investigators in certain lines acquainted with each other; secondly, they bring the themes to the attention of the public, a notoriety which in its turn exerts an animating influence on the scholars themselves.

(3.) The great difficulty in rendering interesting the proceedings of a congress is, that the papers, being orally delivered, should be intended for the ear, whereas they are usually prepared with a view of being printed, and therefore designed for the eye. The result is, that they fail in effect on account of their conciseness and solidity. The conclusion seems to be that the articles ought indeed in the first instance to be written, so as to appear in the Proceedings; but they should not be read as written. The relator should be content with stating orally the substance of what his paper is intended to set forth; this oral relation may then become the basis of an interesting discussion, always the most fruitful part of a public meeting inasmuch as all the rest might equally well be simply committed to the printed page.

(4.) In the present congress, the contingent from France, Germany, and other European countries was not numerous. It is to be hoped that this may in the future be remedied, as the next session of the congress will undoubtedly be held on the Continent.

W. W. N.

ROUMANIAN FOLK-LORE. — Since Roumanian literature has but little circulation in this country, it gives us pleasure to notice that folk-lorists are at work in that distant kingdom also, and seem to be busy in collecting the rich stores of tales, myths, and legends preserved among the peasantry. A tale entitled "*Făt-Frumos din Lacrima*" has been "transcribed" or para-

phrased into French by a Swiss from Neuchâtel, L. Bachelin, under the caption of "*Bel-Enfant de la Larme*," and, with its 71 pages in 12mo, forms the first volume of a collection of "*Rhapsodies Roumaines*" (Paris, "Semeur" literary review office, 1890). This solemn and curious myth has been obtained in Moldavia by Eminesco, and according to Bachelin's analysis is a cyclus of solar myths centring around Fêt-Frumos, who remains young and resplendent forever, and is a combination of Apollo and Hercules, as to his qualities of grace and bodily strength. He is engaged in continual fights with Génar, with the Sorceress, and with the Mother of the Woods, all representing the powers of the Dark. Another Roumanic tale is "*Român le Nasdravan*," by J. Brun, published at Ghent, Belgium, 1890, with an introduction by L. Bachelin (reprinted from the "*Magazin littéraire et scientifique*"). This short narrative represents, in eastern Wallachia, what Tom Thumb is to the English people. Bachelin considers the hero of the story to be a crepuscularian genius, who, like the Child-Hermes of the Greeks, maliciously steals from Apollo his herds of cattle (the rays of the sun), and brings them to Pylos, or the "Doors of Heaven,"—the young day is conquering the night with its innumerable monsters.

Alb. S. Gatschet.

SCHLOSSAR'S COLLECTION OF POPULAR PLAYS. — The folk-lorist Dr. Anton Schlossar, librarian of the University of Grätz, Austria, has for the last ten years gathered all he could of the earlier popular literature of his native land, paying special attention to the people's drama and dramatic essays in the Alpine province of Styria. The manuscripts of these are often in the hands of rustics, and not easily accessible; but Schlossar collected enough material for selecting from what he obtained only what seemed to be the best. There are in his collection religious plays made after texts of the New Testament, dolls, comedies, and several plays reminding us of Punch and Judy. The title of his publication, which is in two volumes, is as follows: "*Deutsche Volksschauspiele. In Steiermark gesammelt, etc., nebst 'Leiden Christi' aus Kärnten.*" Halle, Max Niemeyer, 1891, 12mo, pp. 343 and 404. The following headings may give an idea of the contents: The "*Paradeisspiel*;" the Shepherd's Play; the Cripple's Play; The Birth of Christ; the Passion of Christ; The Drama of St. Nicholas; Genoveva; Judith and Holofernes; Hirlanda; St. Barbara; Susan; Der "*bairische Hiesel*"; Avarice cheated; After-plays. Those who find religious dramas of interest will find here plenty of this literature; the amateurs of worldly dramas may think that the play of the Bavarian robber and exceedingly popular character Hiesel (abbreviated from "*Matthias*") will certainly be worth perusing. It is partly composed in Bavarian dialect, and tragic situations constantly alternate with highly comical ones. From the "*Annotations*" we gather that this well-known robber of Southern Germany was executed in 1771. The "*After-plays*," or *Nachspiele*, form a peculiar genus in dramatic literature, and are in some manner comparable to the Satyrdrama of the Greeks, for both were intended to exhilarate the minds of the spectators after the performance of a tragedy or other piece of a serious character.

The action and plot of these after-plays is generally of a poor order, for it is the coarse wit and the nastiness of the dialogues which are more peculiarly obtruding themselves to the listeners, and which depict faithfully the low degree of education among these rustics.

Alb. S. Gatschet.

QUERIES. — What is "setting a Job's Patience," a form of patchwork or embroidery often referred to in old books?

What were "bonnet-papers," advertised so freely in New York and New England newspapers from the year 1750 until this century?

What were "shorrevals"? An advertisement of a tailor in a Springfield newspaper in 1825 reads thus,—

Shorrevals and overalls
And Pantaloons he'll make,
Cutting, too, he'll always do,
And will no cabbage take.

Alice Morse Earle.

BROOKLYN, N. Y.

AUNT DEBORAH GOES VISITING: A SKETCH FROM VIRGINIAN LIFE. — Mine hostess, a Virginia beauty, sat in her pretty boudoir, and with the sundry little implements comprised in a manicure set before her, was seeking to disprove the wasteful and ridiculous excess of painting the lily, by adding to her fair finger-tips a yet greater loveliness than nature had bestowed upon them, while I was engaged in the prosaic task of mending a pair of gloves, to cover my less beautiful hands. Thus employed as to our fingers, our busy tongues prattled away the summer's morning, recalling the happy school-life days spent together, and the various scenes and experiences passed through since our last meeting, when our chatter was interrupted by the sound of shuffling feet in the hall, followed by the appearance of Aunt Deborah in the open doorway. Aunt Deborah was Dorothy's old colored mammy, who, according to the custom of colored mammies in general, was in the habit of making occasional visits to "we all's white folks," as she called the family of her "ole Marster." She made an odd picture as she stood curtsying in her quaint way. As much of the "kink" as possible had been smoothed out of her gray hair, which was drawn back and bound in a bandanna kerchief. Her calico "frock" was covered with the voluminous white apron, without which no colored mammy's toilet is complete, while about her shoulders she wore, in spite of the warm day, an old shawl which, for all its dinginess, was of "true cashmere," — the old woman's special pride as a gift from "ole mistis, fo' de war." Upon her arm hung the large basket which she always brought with her, and though it was invariably empty when she came, and full when she "toted" it away, you could not have wounded Aunt Deborah more deeply than by an insinuation that she brought that basket for a purpose, or that her visit was prompted by any motive less disinterested than a desire to see her "chile," as she still proudly called her erst-while nursling. "Good-morning, mammy," said Dorothy; "how are you this morning?" "I's toler-ble, thankee, honey, scusin' I mon'sous tired. Dis is meh gre't financial

day, dis is, an' I so tired I mos' dade. How 's y' all? You ain' married yit, is you? Wha' dat? Ain' gwine git married 't all? You sut'n'y ain' gwine be no ole maid, is you? Hil' wha' dat? Ole maid mehse'f? Bless dat sweet mouf, what you talkin' 'bout, honey? To be sho I ain' married, dat so, but don' I have onvitations to git married mos' any time? I done 'gaged now, me an' Julius Cæsar done 'gaged. When we all gwine git married, you say? Nuver, ain' nuver gwine git married, honey, but den you don' call folks ole maids so long as dey 'gaged, does you? Dat so, honey, hit do seem kind o' cu'yus till you heahs it splained. Well, you see, dis wuz de way uv it. When Julius Cæsar was pesterin' me wid his 'tentions, I up an' tole him dat I could n' git meh cornsent to marry uv him, 'cause he healf wuz so onclement dat I jes' knowed dat de nex' thing I'd be wuckin' fur 'm; but I likewise tole him dat do' he healf onqualify him to git married, it did n' onqualify him to be 'gaged. I don' call him Julius Cæsar to he face do'; I calls him Mr. Smif, an' he call me Miss Deb'rah jes' as proper as de quality. Ole Marster brung me up, an' I got white folks' princ'ples, ef meh face is black. I men's Julius Cæsar close fur 'm, an' mos' ev'y Sunday ev'nin' I puts on meh bes' fum de bottom o' meh chis', an' 'me 'n' him goes to de fun'ral preachin's togurr. When he took down wid de mis'ry in he back, an' de stiffness in he j'int, I gives him he karosine ile, an makes him he jimsun-weed tea. We gits 'long togurr heap mo' cummilikier 'n ef we wuz married. I ain' b'lieve in niggers gittin' marry, nohow, I ain'. De Lord married Adam an' Eve in de gyarden, but ef he uver marry no niggers, or giv 'em a foot o' cultivated lan', 'tain' in de Bible. Jes' look dar at Sis' Marthy Jones. She wuz fyahly 'stracted bout gittin' married, an' now she say ef it please de Lord to lease her fum det pestif'rous good-fur-nothin' nigger, an' make her a widder, de mos' scrumptious cullud gent'man dat walk could n' 'duce her to change de name o' Marthy Jones or Marthy Johnson — ah one you chose to call her agin. Dat George Washin'ton wuz 'sponsible fur she havin' two names. When Brer Isaac Johnson an' Sis' Marthy wuz keepin' comp'ny, she say 'deed she ain' gwine marry nothin' called by no sech common name as Johnson, 'cause ev'y urr nigger in de county answered to dat name; but ef he change he name to Jones, den dey two 'd lock arms an' git married. Isaac say, Umph — umph, he wuz willin', he like de name o' Jones mons'ous much fur a change; but dat cantank'rous George Washin'ton Johnson, Isaac fust wife son, whor dade, he put on mo' ars an' 'nouf, he say he cyarn' change he name d'out Legislatur say so. Dat huccome some folks calls 'em Jones an' some folks calls 'em Johnson to dis day. When Sis' Marthy an' Brer Isaac wuz married dar wuz a weddin' on de ole plantation, sho 's you bawn. Ole Mistis gin Marthy a satin dress to git married in, whar wuz her secon'-day dress when she an' ole Marster got married; an' when de bride stan' up befo' de preacher she wuz mos' as flustered an' shame-face as ef she wuz white. Brer 'Lijah, he jined 'em. De minute he say, 'Salute de bride,' dey made fur de supper. Dem wuz days, honey; niggers don' have no sech weddin' suppers as dat dese days. Dey wuz perusin' de woods mos' a week fo' de weddin', gittin' ready fur dat supper. Dey had 'possum, an' dey had 'coon, an' dey had hyah, an' dey

had cabbage, an' dey had mos' ev'y kine o' good vittles dat grow, but after supper dey had de mos' ongawdlies' proceedin's uver I see. Brer Lijah had to baptize all de chu'ch members over agin de nex' Sunday, 'cause he 'low dat de darnsin' an' de crossin' o' de feet, an' goin's on at dat weddin' wuz 'nough to onjine de mos' piouses. Maybe de Ole Boy an' he wife wuz n' 'vited, an maybe dey wuz n' 'spected, but you need n' tell me dey wuz n' dar. Did n' Brer 'Lijah hese'f own up to seein' sumpin' nurr mon-s'ous de favor o' de devil behin' de do? An' de whole place wuz lit up wid Jack o'lantuns dat night, an' sho 's you bawn, when de Jack o'lantuns is bobbl' in' 'roun' de Ole Boy ain' fur off. I tells you, honey, I ain' b'lieve in marr'in' fur niggers, an' fur po' white trash an' jump ups nuther. I b'lieves in it fur de quality do; but, chile, ef you wants to git a man wuth havin', you better stop shinin' up dem finger-nails tell dey does fur lookin'-glasses to see yo' purty face in an' learn how to sew, like Miss Ma'y dar. You cyarn' he'p bein' purty, cause yo' ma wuz purty befo' you, an' de apple don' roll fur fum de tree', but de gent'man whar don' know dat beauty ar but skin deep ain' wuth lookin' at. When dey comes aroun' you, callin' you sugar, an' 'lasses, an' darlin', you jes' tell 'em g' long wid dey projeckin'; but when dey ax you kin you *sew*, den you hole yo' brea'f, honey, 'cause sho's you bawn dars sumpin' comin'."

As Aunt Deborah talked, her eyes were fixed covetously upon an old pair of spectacles which lay upon the table. "Would you like to have those spectacles, mammy?" said Dorothy. "Thankee, honey, dey 's jes' what yo' mammy want; now I specs I kin read meh Bible." We handed her an open Bible, and the delighted old woman, with the book upside down, mumbled over and over again, "In meh father's house dar 's many mansions." Then, when encouraged to read more, she began to move up and down, swaying from side to side, shouting fashion, her beaming black face bent over the book, and half said, half chanted, "I thank de Lord, he took meh feet out 'n de miry clay, long wid Mary, Shadrach, an' 'Bednego." She evidently thought that she was reading, and 't would have been folly indeed to enlighten such blissful ignorance.

Mary Mann - Page Newton.

RICHMOND, VA.

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THE SABBATH IN PURITAN NEW ENGLAND. By ALICE MORSE EARLE. New York: Charles Scribner's Sons. 1891. Pp. vii., 335.

That definition of "folk-lore" which restricts the use of the word to the survival of prehistoric practices and beliefs is deficient, in that it leaves out of account the considerable mass of custom and opinion which is emphatically folk-lore, but by no means of archaic origin or character. Modern manners and customs, such as those of the table and of society, ways of feeling, tastes and sentiments, habits of dress, and behavior, come under this head,—in short, all that body of traditional usage which a proper

historical method takes into account as helping to give the color as well as the outline of history. Nor is the writer certain that remarks on attire, building, social intercourse, divisions of society, and literary taste, are of less importance, even from a purely historical point of view, than the study of constitutional usages and political contests. At all events, Mrs. Earle has given us a charming volume, which cannot but awake the minds of her readers to zeal for properly conceived historical research. A large part of her book is doubly folk-lore, being information obtained by tradition. There is, in all the older parts of the United States, a body of unwritten history which it is important to collect and record; and from this source Mrs. Earle has frequently drawn.

Our space will allow us to mention only of a few of the topics related to folk-lore included in Mrs. Earle's chapters. The old-fashioned idea of divine jealousy, of the probability of the overthrow of overweening pride by a catastrophe, familiar in Greek myths, appears in the feeling of Judge Sewall, that God had taken away his wife because he took pleasure in having her sit in the men's foreseat at meeting, an honor conferred upon her, to his great satisfaction, by the overseers. Puritan meeting-houses were built on hills for the same reason that those of antiquity were placed on heights, namely, as Mrs. Earle remarks, use as watch-houses, landmarks, and pleasure in the conspicuousness of a monument. Underlying these motives was the deeper feeling that deity ought to be worshipped in the light, that the ascending path to the sanctuary was symbolical of that leading heavenward, — an idea quaintly expressed by Eliot in allusion to his own infirmity. It is certainly a theme for reflection that these natural motives have now ceased to operate. That popular taste for color, a century ago, was even more crude than at the present day, is indicated by the painting of the Brooklyn (Conn.) church, — orange with white "trimmings" (as we now say), and chocolate doors, the "newest, biggest, and yellowest" in the country, as Mrs. Earle declares was the phrase.

Very quaint is the account of the objection, on the part of bachelors of Newbury, to the maids being allowed to build a pew (at their own expense), and the permission given in Scotland, Conn., to "An Hurlburt, Pashants and Mary Lazelle, Younes Bingham, prudenc Hurlburt and Jerusha meacem" to build a pew, "provided they build within a year and raise the seat no higher than the seat is on the Mens side." But this prohibition the maids, in their ambition for a high seat at the synagogue, violated, and in consequence were directed to remove the construction within the space of a year. A sense of the relation of altitude and importance was at the root of the controversy; possibly, also, the more simple motive of the possession of an unrestricted view, from such coigne of vantage, had its weight with both parties. As for the supposed greater decorum and solemnity of worship in former times, the idea is altogether erroneous. To say nothing of the possibility of the entrance of an enthusiastic "Foxian" imperfectly attired (to symbolize the nudity of the doctrine) breaking a vessel in front of the minister (as an illustration of the emptiness of his discourse), ordinary interruptions were sufficient to prevent total *ennui*. One of the pleasantest of these, as Mrs. Earle remarks,

was the habit of brides of getting up in the middle of the discourse and turning slowly round in their seat in the gallery, with a view to the complete exhibition of gown and bonnet; a display fatal, one would suppose, to the sermon, and tending to render the notion of its logical order, on the part at least of aspirants for a similar position, hopelessly mixed. The children, when sitting down after prayers, were always particular to slam the hinged seats; while the occasional thrashing of a particularly obstreperous youth by the tithingman or the deacon gave the boys matter for meditation. Even if the general course of the service was hopelessly monotonous, rule and custom allowed the extensive consumption of pleasant-tasting herbs, of dill, fennel, and caraway.

On one or two points we would willingly have had more information. Surely there must be some material for comparison with the usages of English churches of the time. As to their idea of the proper observance of Sunday, the Puritans get more praise or censure (according to the habit of mind of the critic) than they deserve. The theory was that general in other colonies, although the practice may have been more consistent. This assertion will be borne out by an examination of the Sunday laws of Maryland and Virginia, which breathe the same spirit, in regard, for example, to the prohibition of games. It would have been well, we think, if the foot-notes had been amplified, especially in the matter of references; it is desirable in such works regularly to give the page as well as the full title of the book used; and the sources of the observations obtained from tradition might well have been fully described, even at the risk of apparently unnecessary particularization.

W. W. N.

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13. *Das Ausland.* (Stuttgart.) No. 29, 1891. Die Wolga. Eine Bibliographische Skizze. C. HAHN. — Cypern, Die Bibel und Homer. M. OHNEFALSCH-RICHTER. — No. 30. Leben und Treiben der Eskimo. J. A. JACOBSEN. (Continued in Nos. 32, 33.) No. 34. Die Einheit. "Das Glaubensbekenntniß" der Serben in der Lika und im Küstenlande. F. S. KRAUSS. — Totenwache im Spanischen Amerika. C. OCHSENIUS. — Beiträge zur Lehre vom Animismus. J. KOHLER. — No. 36. Die Heilkunde in Japan. M. ALSBERG. — No. 39. Religion und Kultus der alten Mexicaner. (Continued in Nos. 40, 41.) E. SELER. — Heilige Haine und Bäume bei der Völkern des Kaukasus. C. HAHN.

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17. *Český Lid.* (Prague.) Vol. I. No. 1, 1891. The first number of a bi-monthly journal edited by C. ZIBRT and L. NIEDERLE, both of Prague, and devoted to a study of the Czechs of Bohemia, Silesia, and Hungary. Table of contents as given in French: La broderie nationale dans l'exposition du royaume de Bohême (avec 4 fig.). Mad. R. TYRŠOVA. — Les superstitions et coutumes dans la vie rurale en Moravie. F. BARTOŠ. — Sur le costume slovaque (avec 5 fig.). J. KOULA. — Notre chanson populaire profane. O. HOSTINSKÝ. — Maison des prières des Frères bohêmes à Náchod (avec 1 fig.). J. K. HRAŠE. — Les tombeaux des squelettes aux jambes repliées

en Bohême (avec 2 tables). J. MATIEGKA. — La cuisine paysanne dans le district de Český Brod. F. VYKOUKAL. — L'ondin dans la tradition Bohême. J. KOŠTÁL. — Les nouvelles archéologiques (avec 1 fig.). Un extrait du livre des témoins à Beroun. J. VAVRA. — La vie dans les montagnes de Zdár. Les anciennes coutumes dans les environs de Domazlice. — I. Le baptême. — II. Les noces. Mad. V. PITTNEROVÁ. — Coup d'œil sur les travaux de folk-lore des Serbes Lusaciens. A. ČERNÝ. — Rapport sur le bornage des champs près de Polepy (Bohême). V. J. NOVÁČEK. — L'hocquet dans la tradition populaire. — Revue des livres. — Revue des journaux. Bibliographie. — Correspondance et nouvelles. — Demandes et réponses. — At the end of the first volume will be given a *compte rendu* in French.

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SKETCH OF THE NORSE DISCOVERY OF AMERICA at the Festival of the Scandinavian Societies assembled in Boston May 18, 1891, on the occasion of presenting a testimonial to Eben Norton Horsford in recognition of his finding of the landfall of Leif Erikson. Pp. 29. Illustrated.

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